A CALL TO THE Unconverted. TO TURN & LIVE, AND Accept of Mercy while Mercy may be had, as ever they would find Mercy in the Day of their Extremity.

From the Living God.

By his unworthy Servant

RICHARD BAXTER.

To be read in Families where any are Unconverted.

The Gift of the Deceased Author for the Promotion of Holiness.

LONDON: Printed for *Richard Wilde* in St. *Paul's* Church-yard, and *Richard Baldwin* in *Warwick-lane.* 1692.

ADVERTISEMENT.

THIS ſmall Treatiſe having by the aſſiſtance of God's Holy Spirit, been very ſucceſful in the Converſion of many Souls to God:

And the Excellent Author being deeply concerned for Immortal Spirits paſſing into the vaſt State of Eternity, has left great part of his Eſtate to be Employed in the Printing and diſpoſal of this, and ſome other Books.

Think not becauſe it is freely given, that it is to Incline you to be of a Party; it being a Practical matter and not Controverſial: Its only Deſign is to awaken a Concern in you for your Immortal Soul, that you may fly to Chriſt without delay, the Ranſom and Refuge of guilty Sinners.

THE REASON OF THIS WORK.

IN that short acquaintance I had with that Reverend Learned Servant of Christ, Bishop Usher, he was oft from first to last importuning me to write a Directory for the several ranks of professed Christians, which might distinctly give each one their portion; beginning with the Unconverted, and then proceeding to the Babes in Christ, and then to the strong, and mixing some special Helps against the several sins that they were addicted to. By the suddenness of his motion at our first congress, I perceived it was in his mind before: and I told him, both that it was abundantly done by many already; and that his unacquaintedness with my weakness, might make him think me fit-

ter for it than I was. But this did not satisfie him, but still he made it his request. I confess I was not moved by his Reasons, nor did I apprehend any great need of doing more than is done in that way: nor that I was likely to do more. And therefore I parted from him without the least purpose to answer his desire. But since his death his words often came into my mind: and the great Reverence I bore to him, did the more incline me to think with some complacency of his motion. And having of late intended to write a Family directory, I began to apprehend how congruously the fore-mentioned work should lead the way; and the several Conditions of mens souls be spoken of, before we come to the several Relations. Hereupon I resolved by Gods assistance to proceed in the order following. First, To speak to the Impenitent Unconverted sinners, who are not yet so much as purposing to turn, or at least are not setting about the work. And with these I thought a wakening perswasive was a more necessary means than meer Directions. For Directions suppose men willing to obey them: but the persons that we have first to deal with, are wilful and asleep in sin, and as men that are past feeling, having given themselves over to sin with greedinesse, Eph. 4. 19. My next work must be for those that have some purposes to

Turn,

Turn, and are about the work, to direct them for a through and true Conversion, that they miscarry not in the Birth. The third part must be Directions for the younger and weaker sort of Christians, that they may be established, built up and persevere. The fourth part, Directions for lapsed and back-sliding Christians for their safe Recovery. Besides these, there is intended some small perswasions and Directions against some special Errours of the times, and against some common killing sins, as for Directions to doubting troubled Consciences, that is done already. And the strong I shall not write Directions for, because they are so much taught of God already. And then the last part is intended more especially for Families, as such, Directing the several Relations in their Duty. Some of these are already written: whether I shall have Life and leisure for the rest, God only knoweth. And therefore I shall publish the several parts by themselves, as I write them: and the rather because they are intended for men of different states, and because I would not deter them by the bulk or price, from reading what is written for their benefit. The use that this part is published for, is, 1. For Masters and Parents to read often in their Families, if they have Servants or Children that are yet Unconverted. 2 For all

such Unconverted Persons to read and consider of themselves. 3. For the Richer sort that have any pity on such miserable souls, to give to the Unsanctified that need them: (if they have not fitter at hand to use and give.) The Lord awake us to work while it is day, for the saving of our own and others Souls, in subserviency to the blessed God, the Maker, the Redeemer, and the Sanctifier of Souls.

Decemb. 10.
1657.

Richard Baxter.

ADVERTISEMENTS.

MEditations and Discourses on the Glory of Christ, in his Person, Office and Grace, with the differences between Faith and Sight, applied to the use of them that believe, by the late Reverend Dr. *John Owen*.

The greatness of the Soul, and unspeakableness of the loss thereof, with the Causes of the losing of it; By *J. B.* Both sold by *Richard Wilde*, at the Bible and Crown in *St. Paul's* Church-yard.

The Devout Christian's Preparation for Holy Dying; consisting of Ejaculations, Prayers, Meditations and Hymns, fitted to the several States and Conditions of this Life. Printed for *Richard Baldwin* in *Warwick-lane*.

To

To all Unsanctified Persons that shall read this Book; especially of my Hearers in the Burrough and Parish of Kidderminster.

Men and Brethren,

THE Eternal God that made you for Life Everlasting, and hath Redeemed you by his only Son, when you had lost it and your selves, being mindful of you in your sin and misery, hath indited the Gospel, and sealed it by his Spirit, and commands his Ministers to preach it to the World, that pardon being freely offered you, and Heaven being set before you, he might call you off from your fleshly Pleasures, and from following after this deceitful World, and acquaint you with the Life you were Created and Redeemed for, before you are dead and past remedy. He sendeth you not Prophets or Apostles, that receive their message by immediate Revelation, but yet he calleth you by his ordinary Ministers, who are commissioned by him to preach the same Gospel, which Christ and his Apostles first delivered. The Lord standeth over you, and seeth how you forget him and your latter ends, and how light you make Everlasting things, as men

understand not what they have to do or suffer: He seeth how bold you are in sin, and how fearless of his threatnings, and how careless of your Souls, and how the works of Infidels are in your lives, while the belief of Christian is in your Mouths. He seeth the dreadful day at hand, when your Sorrows will begin, and you must lament all this with fruitless cries in Torment and Desperation; and then the remembrance of your folly will rear your Hearts, if true Conversion now prevent it not. In compassion of your sinful miserable Souls, the Lord that better knows your case than you can know it, hath made it our duty to speak to you in this Name, (2 Cor. 5. 19.) and to tell you plainly of your sin and misery, and what will be your end, and how sad a change you will shortly see, if yet you go on a little longer. Having bought you at so dear a rate as the blood of his Son Jesus Christ, and made you so free and general a Promise of Pardon and Grace, and everlasting Glory, he commandeth us to tender all this to you, as the Gift of God, and to intreat you to consider of the necessity and worth of what he offereth. He seeth and pitieth you, while you are drowned in worldly Cares and Pleasures, and eagerly following Childish Toys, and wasting that short and precious time for a thing of nought, in

which

which you ſhould make ready for an everlaſting Life; and therefore he hath commanded us to call after you, and tell you how you loſe your labour, and are about to loſe your Souls, and to tell you what greater and better things you might certainly have, if you would hearken to his Call, (Iſa. 55. 1, 2, 3.) we believe and obey the voice of God; and come to you daily on this Meſſage, who hath charged us to preach, and be inſtant with you in ſeaſon and out of ſeaſon, and to lift up our voice like a Trumpet, and ſhew you your Tranſgreſſions and your Sins, Iſa. 58. 1. 2 Tim. 4. 1, 2. But, Wo and Alas! to the grief of our Souls, and your own undoing, you ſtop your Ears, you ſtiffen your Necks, you harden your Hearts, and break our Hearts, and ſend us back to God with Groans, to tell him that we have done his Meſſage, but can do no good on you, nor ſcarcely get a ſober hearing. O that our Eyes were as a Fountain of Tears, that we might lament our ignorant careleſs People that have Chriſt before them, and Pardon, and Life, and Heaven before them, and have not hearts to know and value them! that might have Chriſt, and Grace, and Glory, as well as others, if it were not for their wilful negligence and contempt! O that the Lord would fill our Hearts with more Compaſſion to theſe

miserable Souls, that we might cast our selves even at their Feet, and follow them to their Houses, and speak to them with our bitter Tears: For long have we preached to many of them as in vain; we study plainness to make them understand, and many of them will not understand us: we study serious piercing words to make them feel, but they will not feel. If the greatest matters would work with them, we should awake them: If the sweetest things would work, we should entice them, and win their Hearts. If the most dreadful things would work, we should at least affright them from their Wickedness: If Truth and Sincerity would take with them, we should soon convince them: If the God that made them, and the Christ that bought them might be heard, the case would soon be altered with them: If Scripture might be heard, we should soon prevail: If Reason, even the best and strongest Reason, might be heard, we should not doubt but we should speedily convince them: If Experience might be heard, even their own Experience, and the Experience of all the World, the matter would be mended: Yea, if the Conscience within them might be heard, the case would be better with them than it is. But if nothing can be heard, what then shall we do for them? If the dreadful God of Heaven be

slighted,

slighted, who then shall be regarded? If the inestimable Love and blood of a Redeemer be made light of, what then shall be valued? If Heaven have no desirable Glory with them, and everlasting Joys be nothing worth; If they can jest at Hell, and dance about the bottomless Pit, and play with the consuming Fire, and that when God and Man do warn them of it; what shall we do for such Souls as these?

Once more in the Name of the God of Heaven, I shall do the message to you which he hath commanded us, and leave it in these standing lines to convert you or condemn you: To change you or rise up in Judgment against you, and to be a Witness to your Faces, that once you had a serious Call to Turn. Hear all you that are the Drudges of the World, and the Servants of Flesh and Satan! That spend your days in looking after Prosperity on Earth, and drown your Consciences in Drinking and Gluttony, and Idleness, and foolish Sports, and know you sin, and yet will sin, as if you set God at defiance, and bid him do his worst and spare not! Hearken all you that mind not God, and have no Heart to holy things, and feel no savour in the Word or Worship of the Lord, or in the thoughts and mention of Eternal Life, that are careless of your Immortal Souls, and

never

never bestowed one hour in enquiring what case they are in, whether sanctified or unsanctified, and whether you are ready to appear before the Lord! Hearken all you that by sinning in the Light, have sinned your selves into Atheism and Infidelity, and do not believe the word of God. He that hath an Ear to hear, let him hear the Gracious and yet dreadful Call of God! His Eye is all this while upon you. Your sins are registred, and you shall surely hear of them all again: God keepeth the Book now; and he will write it upon your Consciences with his Terrors: and then you also shall keep it your selves: O sinners, that you knew but what you are doing and who you are all this while offending: the Sun it self is darkness before the Glory of that Majesty which you daily abuse, and carelesly provoke. The sinning Angels were not able to stand before him, but were cast down to be tormented with Devils. And dare such silly Worms as you, so carelesly offend and set your selves against your Maker! Oh that you did but a little know what a case that wretched Soul is in, that hath engaged the living God against him. The word of his Mouth that made thee, can unmake thee; the frown of his Face will cut thee off, and cast thee out into utter darkness. How eager are the Devils to be doing with thee

that

that have tempted thee, and do but wait for the word from God, to take and uſe thee as their own! and then in a moment thou wilt be in Hell. If God be againſt thee, all things are againſt thee: This World is but thy Priſon for all that thou ſo loveſt it: Thou art but reſerved in it to the day of Wrath, (Job. 21. 30.) the Judge is coming, thy Soul is even going. Yea a little while, and thy Friends ſhall ſay of thee, He is dead: and thou ſhalt ſee the things that thou doſt now deſpiſe, and feel that which now thou wilt not believe. Death will bring ſuch an Argument that thou canſt not anſwer: an Argument that ſhall effectually confute thy Cavils againſt the word and ways of God, and all thy ſelf-conceited dotages. And then how ſoon will thy mind be changed? then be an unbeliever if thou canſt? ſtand then to all thy former words which thou waſt wont to utter againſt the Scriptures, or againſt a Holy and Heavenly Life? Make good that cauſe then before the Lord, which thou waſt wont to plead againſt thy Teachers, and againſt the People that feared God. Then ſtand to thy old Opinions, and contemptuous thoughts of the Diligence of the Saints: Make ready now thy ſtrongeſt Reaſons, and ſtand up then before the Judge, and plead like a man, for thy fleſhly, thy worldly, and ungodly Life.

But

But know that thou must have one to plead with thee, that will not be outfaced by thee: nor so easily put off as we thy fellow Creatures. O poor deceived wretched Soul! there is nothing but a slender veil of flesh betwixt thee and that amazing sight, which will quickly silence thee, and turn thy tune, and make thee of another mind! As soon as Death hath drawn this Curtain, thou shalt see that which will quickly leave thee speechless. And how quickly will that day and hour come? When thou hast had but a few more merry hours, and but a few more pleasant draughts and morsels, and a little more of the Honours and Riches of the World, thy Portion will be spent, and thy Pleasures ended, and all is then gone that thou settest thy Heart upon; or all that thou soldest thy Saviour and Salvation for, there is nothing left but the heavy reckoning. As a Thief, that sits merrily drinking the Money in an Ale-house which he hath stoln, when men are riding in Post-haste to apprehend him; so it is with you. While you are drowned with Cares or fleshly Pleasures, and making merry with your own shame, death is coming in Post-haste to seize upon you, and carry your Souls to such a place, and state, as now you little know or think of. Suppose when you were bold and busie in your sin, that a Messenger were but

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ming Poſt from London, to apprehend you, d take away your Lives, though you ſaw m not, yet if ye knew that he was coming, would mar yobr Mirth, and you would be inking of the haſte he makes, and heark- ing when he knocked at your door: O that ou could but ſee what haſte death makes, ough yet it hath not overtaken you! No oſt ſo ſwift? No Meſſenger more ſure! As re as the Sun will be with you in the Morn- g, though it hath many thouſands, and undred thouſand Miles to go in the Night, o ſure will Death be quickly with you, and hen where is your Sport and Pleaſure? Then ill you jeſt and brave it out? Then will you ar at them that warned you? Then is it bet- r to be a believing Saint, or a ſenſual World- ng? And then whoſe ſhall all thoſe things e that you have gathered? (Luk. 12. 19, 0, 21.) Do you not obſerve that Days and Weeks are quickly gone, and Nights and Mornings come apace, and ſpeedily ſucceed ach other? You ſleep, but your Damnation umbreth not? You linger, but your Judg- ment this long time lingreth not, 2 Pet. 2. 3, 5. To which you are reſerved for puniſh- ment, (2 Pet. 2. 8, 9.) O that you were wiſe to underſtand this, and that you did onſider your latter end, Deut. 32. 20. He hat hath an Ear to hear, let him hear the

Call

Call of God in this day of his Salvation.

O careleſs Sinners; that you did but know the love that you unthankfully neglect, and the preciouſneſs of the blood of Chriſt which you diſpiſe! O that you did but know the Riches of the Goſpel! O that you did but know, a little know the certainty and the Glory, and Bleſſedneſs of that Everlaſting Life, which now you will not ſet your Heart upon, nor be perſuaded firſt and diligently to ſeek, (Heb. 11. 6. and 12. 28. Mat. 6. 13. Did you but know the endleſs Life with God which you now neglect, how quickly would you caſt away your ſin! how quickly would you change your Mind and Life, your Courſe and Company, and turn the ſtreams of your Affections, and lay out your Care another way? How reſolutely would you ſcorn to yield to ſuch Temptations as now deceive you, and carry you away? How zealouſly would you beſtir your ſelves for that more bleſſed Life? How earneſt would you be with God in Prayer? How diligent in hearing, learning, and enquiring? How ſerious in meditating on the Laws of God? (Pſal. 1. 2.) How fearful of ſinning in Thought, Word, or Deed? And how careful to pleaſe God, and grow in Holineſs? O what a changed People you would be! And why ſhould not the certain Word of God be believed by you, and

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prevail with you, which openeth to you these glorious and eternal things?

Yea, let me tell you, that even here on Earth, you little know the difference between the Life which you refuse, and the Life which you chose? The sanctified are conversing with God, when you dare scarce think of him, and when you are conversing but with Earth and Flesh. Their Conversation is in Heaven, when you are utter Strangers to it, and your Belly is your God, and you are minding Earthly things, Phil. 3. 18, 19, 20. They are seeking after the face of God when you seek for nothing higher than this World. They are busily laying out for an endless Life, where they shall be equal with the Angels, (Luk. 20. 36.) when you are taken up with a shadow, and a transitory thing of nought. How low and base is your earthly, fleshly, sinful Life, in comparison of the noble, spiritual Life of true Believers! many a time have I looked on such men with grief and pity, and seen them trudge about the World, and spend their Lives, and care, and labour for nothing but a little Food and Raiment, or a little fading pelf, or fleshly Pleasures, or empty Honours, as if they had no higher things to mind. What difference is there between the Lives of these Men, and of the Beasts that perish, that spend their time in working,

working, and eating, and living, but that they may live? they taste not of the inward Heavenly Pleasures which Believers taste and live upon. I had rather have a little of their Comfort, which the fore-thoughts of their heavenly Inheritance doth afford them, though I had all their Scorns and sufferings with it, than to have all your Pleasures and treacherous Prosperity: I would not have one of your secret Gripes and Pangs of Conscience, and dark and dreadful thoughts of Death and the Life to come, for all that ever the World had done for you, or all that you can reasonably hope that it should do. If I were in your Unconverted Carnal State, and knew but what I know, and believed but what I now believe, methinks my Life would be a fore-taste of Hell: How oft should I be thinking of the terrours of the Lord, and of the dismal day that is hasting on! Sure, Death and Hell would be still before me. I should think of them by day, and dream of them by night; I should lie down in fear, and rise in fear, and live in fear, lest Death should come before I were converted. I should have small felicity in any thing that I possessed; and little Pleasure in any Company, and little Joy in any thing in the World, as long as I knew my self to be under the Curse and Wrath of God: I should be still afraid of hearing that

Voice,

Voice, Luk. 12. 20. [Thou fool, this night shall thy Soul be required of thee.] And that fearful Sentence would be written upon my Conscience, Isa. 48. 22. and 57. 21. [There is no peace, saith my God, to the wicked.] O poor sinners! It is a joyfuller Life than this that you might live, if you were but willing, but truly willing to hearken to Christ, and come home to God. You might then draw near to God with boldness, and call him your Father, and comfortably trust him with your Souls and Bodies. If you look upon Promises, you may say, They are all mine. If upon the Curse, you may say, from this I am delivered!] When you read the Law, you may see what you are saved from; when you read the Gospel, you may see him that Redeemed you, and see the course of his Love, and holy Life, and sufferings, and trace him in his Temptations, Tears and Blood, in the works of your Salvation. You may see Death conquered, and Heaven opened, and your Resurrection, and Glorification provided for, in the Resurrection and Glorification of your Lord. If you look on Saints, you may say, [They are my Brethren and Companions.] If on the unsanctified, you may rejoyce to think that you are saved from that state. If you look upon the Heavens, the Sun and Moon, and Stars innumerable, you

may

may think and say, [My Fathers Face is in-
finitely more glorious; it's higher matter
that he hath prepared for his Saints; yonder
is but the outward Court of Heaven. The
Blessedness that he hath promised me is
much higher, that flesh and blood cannot be-
hold it.] If you think of the Grave, you may
remember that the Glorified Spirit, a living
Head, and a loving Father have all so near
Relation to your Dust, that it cannot be for-
gotten or neglected, but will more certainly
revive than the Plants and Flowers in the
Spring. Because the Soul is still alive, that
is the Root of the Body; and Christ is alive
that is the Root of both. Even Death, which
Is the King of Fears, may be remembred, and
entertained with joy; as being the day of
your Deliverance from the Remnants of Sin
and Sorrow, and the day which you believed and hoped, and waited for, when you
shall see the blessed things which you have
heard of, and shall find by present joyful Ex-
perience, what it was to chose the better part
and be a sincere believing Saint. What say
you, Sirs? Is not this a more delightful life
to be assured of Salvation, and ready to die
than to live as the ungodly, that have their
Hearts over-charged with surfeiting and Drun-
kenness, and the Cares of this Life, and
that day comes upon them unawares. (Lu-

21. 34. 36.) Might you not live a comfortable Life, if once you were made the Heirs of Heaven, and ſure to be ſaved when you leave the World? O look about you then, and think what you do, and caſt not away ſuch hopes as theſe for very nothing. The Fleſh and World can give you no ſuch hopes or comforts.

And beſides all the Miſery that you bring upon your ſelves, you are the troublers of others as long as you are Unconverted: You trouble Magiſtrates to Rule you by their Laws. You trouble Miniſters by reſiſting the Light and Guidance which they offer you: Your ſin and miſery is the greateſt grief and trouble to them in the World. You trouble the Common-wealth, and draw the Judgments of God upon us: It's you that moſt diſturb the holy Peace and Order of the Churches, and hinder our Union and Reformation, and are the ſhame and trouble of the Churches where you intrude, and of the places where you are. Ah Lord! How heavy and ſad a caſe is this, that even in England where the Goſpel doth abound, above any other Nation in the World, where teaching is ſo plain and common, and all the helps we can deſire are at hand, when the Sword hath been hewing us, and Judgment hath run as a Fire through the Land; when Deliverances have

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Relieved us, and ſo many admirable Mercies have engaged us to God and to the Goſpel, and an holy Life: that yet after all this, our Cities and Towns, and Countries ſhall abound with multitudes of Unſanctified men, and ſwarm with ſo much Senſuality as every where to our grief we ſee! One would have thought that after all this Light, and all this Experience, and all theſe Judgments and Mercies of God, the People of this Nation ſhould have joyned together as one man to turn to the Lord; and ſhould have come to their godly Teacher, and lamented all their former ſins, and deſired them to joyn with them in publick Humiliation to confeſs them openly, and beg pardon of them from the Lord, and ſhould have craved his Inſtruction for the time to come, and be glad to be ruled by the Spirit within, and the Miniſters of Chriſt without, according to the Word of God. One would think that after ſuch Reaſon and Scripture Evidence as they hear, and after all theſe Means and Mercies, there ſhuld do not be an ungodly Perſon left among us, nor a Worldling, nor a Drunkard, or a Hater of Reformation, or an Enemy to Holineſs be found in all our Towns or Countries. If we be not all agreed about ſome Ceremonies or Forms of Government, one would think that before this, we ſhould have been all agreed

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to live a holy and heavenly Life; in obedience to God, his Word and Ministers, and in Love and Peace with one another. But, alas! how far are our People from this course; most of them in most places do set their Hearts on earthly things, and seek not first the Kingdom of God, and the Righteousness thereof, but look at Holiness as a needless thing; their Families are Prayerless, or else a few heartless lifeless words must serve instead of hearty fervent daily Prayer; their Children are not taught the Knowledge of Christ, and the Covenant of Grace, nor brought up in the Nurture of the Lord, though they falsly promised all this in their Baptism. They instruct not their Servants in the matters of Salvation; but so their Work be done, they care not. There are more Oaths, and Curses, and ribbald or railing Speeches in their Families, than gracious words that tend to Edification. How few are the Families that fear the Lord, and enquire at his Word and Ministers how they should live, and what they should do, and are willing to be taught and ruled, and that heartily look after everlasting Life! And those few that God hath made so happy, are commonly the by-word of their Neighbours: when we see some live in Drunkenness, and some in Pride and Worldliness, and most of them

them have little care of their Salvation, though the cause be gross, and past all Controversie, yet will they hardly be convinced of their Misery, and more hardly recovered and reformed: But when we have done all that we are able to save them from their sins, we leave the most of them as we find them. And if according to the Law of God, we cast them out of the Communion of the Church, when they have obstinately rejected all our Admonitions, they rage at us as if we were their Enemies, and their Hearts are filled with Malice against us, and they will sooner set themselves against the Lord and his Laws and Church, and Ministers, than against their deadly sins. This is the doleful case of England, we have Magistrates that countenance the ways of Godliness; and an happy opportunity for Unity and Reformation is before us, and faithful Ministers long to see the right ordering of the Church, and of the Ordinances of God: but the power of sin in our People doth frustrate amongst all. No where almost can a faithful Minister set up the unquestionable Discipline of Christ, or put back the most scandalous impenitent sinners from the Communion of the Church, and Participation of the Sacrament, but the most of the People rail at them and revile them: as if these ignorant careless Souls were wiser than their

their Teachers, or than God himself, and fitter to rule the Church than they. And thus in the day of our Visitation, when God calls upon us to reform his Church, though Magistrates seem willing, and faithful Ministers are willing, yet are the multitude of the People still unwilling, and sin hath so blinded them and hardned their Hearts, that even in these days of Light and Grace, they are the obstinate Enemies of Light and Grace, and will not be brought by the Calls of God to see their folly, and know what is for their good. O that the People of England knew at least in this their day the things that belong unto their Peace, before they are hid from their Eyes, Luke 19. 42.

O foolish miserable Souls! (Gal. 3. 1.) Who hath bewitched your Minds into such madness, and your Hearts into such deadness, that you should be such mortal Enemies to your selves, and go on so obstinately towards Damnation, that neither the Word of God, nor the Perswasions of Men can change your Minds or hold your Hands, or stop you till you are past Remedy! Well sinners! this life will not last always; this Patience will not wait upon you still. Do not think that you shall abuse your Maker and Redeemer, and serve his Enemies, and debase your Souls, and trouble the World, and wrong the Church,

and reproach the Godly, and grieve your Teachers, and hinder Reformation, and all this upon free coſt. You know not yet what this muſt coſt you, but you muſt ſhortly know, when the Righteous God ſhall take you in hand, who will handle you in another manner than the ſharpeſt Magiſtrates, or the plaineſt dealing Paſtors did, unleſs you prevent the everlaſting Torments by a ſound Converſion, and a ſpeedy obeying of the Call of God, He that hath an Ear to hear let him hear, while Mercy hath a Voice to call.

One deſperate Objection (which I have after touched, but with too much brevity) I find ſticks cloſe to the Hearts of many ungodly men. They think that God doth not ſo much care what men think, or ſay, or do, as we perſwade them; and therefore they care ſo little themſelves. For the convincing of ſuch Atheiſtical men as theſe, I ſhall propound theſe following Queſtions.

1. Doſt thou think God careth whether thou be a man or not? If not, who made thee and preſerveth thee? If he do, then ſure he careth whether thou behave thy ſelf as a man. No man is ſo fooliſh as to make any Inſtrument, build an Houſe, or a Ship, and not care when he hath done, whether it were good for the uſe he made it for. Do not for ſhame then impute ſuch folly to the God of Wiſdom

Wiſdom, as if he made ſo noble a Creature as Man, and endowed him with ſuch noble Faculties, and all for nothing; and careth not what becometh of him when he hath done. Why ſhould God give thee a Mind that can know him, and a Heart that can love him, if he cared not whether thou know him, and love him or not? Do you not ſee that in the courſe of Nature every thing is fitted to its uſe? The Beaſts know not God, nor are capable of loving him, becauſe they were made for no ſuch uſe; but thy Capacity ſhews that thou waſt made for God, and for a Life to come.

2. Doſt thou think that God is every where preſent, and Infinite, and All-ſufficient? If not, thou doſt not believe that he is God; and it is unreaſonable to imagine that God hath made a World that is greater and more expanſive or comprehenſive than himſelf! for none can communicate more than he hath. But if thou art forced to confeſs that God is every where, and as ſufficient for every ſingle man, as if he had never another Creature to regard; you muſt needs confeſs then, that he is not careleſs of the Hearts and Ways of the Sons of Men: For they are things that are ſtill before his Eyes. It is baſe and blaſphemous thoughts of God, as if he were limited, abſent, or inſufficient, that makes men think

him so regardless of their Hearts and Way

3. Dost thou think that God careth wh becomes of thy Body? Whether thou be sic or well? Whether thou live or die? If no then how comest thou by thy Life, an Health, and Mercies; If they came from an other Fountain, tell us from whence: Is not to God that thou prayest for thy Lif and Health? Darest thou say to him I wi not depend upon thee? I will not be behol ing to thee for the Life and Mercies of an ther day? If so, then thou art a blind Athei But if thou thinkest he cares for thy Bod canst thou think he cares not more for th Soul? If he must regard to furnish thee wi Mercies, he will sure have a regard wheth thou Love and live to Him that gave the

4. Dost thou believe that God is the G vernour of the World, or not? If not, th there can be no rightful Government. F as no Justice of Peace can have power b from the Sovereign; so no Sovereign c have Power but from God, nor be a lawf Governour but under him. And then all th World would be turned into Confusion. B if thou must needs confess that God is th Governour of the World, what an unwis unrighteous Governour wouldst thou mak him, if thou thinkst that he regarded not th Hearts and Ways of those whom he dot

govern

govern? This still is to deny him to be God.

5. If God do not care so much what is in our Hearts, or what we do, why then should he make a Law for our Hearts, and Words, and Ways? Would he command us that which he doth not care for? Would he so strictly forbid us to sin, if he were indifferent whether we sin or not? Would he promise eternal Life to the Holy and Obedient, if he cared not whether we be holy and obedient or no? Would he threaten Hell to all that are ungodly, if he cared not whether we were godly or not? Dareſt thou say, that the Almighty Holy God is fain to Rule the World by a Lye, and to deceive men into Obedience? Yea, the very Law of Nature it self doth contain not only Precepts of our duty, but the hopes and fears of the Life to come, without which the World could not be governed; and certainly they are no deceits, by which an infinite Wisdom, and Power, and Goodness doth govern the World.

6. If God did not much regard our Hearts and Lives, why doth he make all the World to be our Servants? Doth he give us the Sun, and Moon, and Stars, the Earth and all the Creatures to attend us, and serve us with their Lives and Vertues, and yet doth he not care for our Hearts or Service? this is as fool-

ish as to say, that he hath made all the World in vain, and careth not for it now he hath made it.

7. If he cared not for the frame of our Hearts and Lives, he would not have sent his Son to Redeem us, and to cleanse us from all Iniquity, and sanctifie us a peculiar People to himself, Tit. 2. 14. Surely the price that was paid for Sinners, and the wonderful design of God in our Redemption, doth shew that he makes not light of sin, and that he is wonderfully in love with Holiness.

8. If God did not regard our Hearts and Lives, he would not have made it the Office of his Ministers to call us daily to Repentance and an holy Life; Nor commanded them to make such a stir with sinners to win them unto God: He would not have appointed all his Ordinances, publick and private also to this end. Doth God command all this ado for a thing that he regards not?

9. Nor would he punish the World with Hell hereafter, or so many dreadful Judgments here, as thousands feel, if he cared not what they think or do. Methinks, men that are so often groaning under his Rod, should feel that he looks after their Hearts and Ways.

10. And how can the Holy Ghost be our Sanctifier, if God be so indifferent whether we

we be clean or unclean? Dare you think that the Holy Ghost doth take upon him a needless work?

11. Methinks you might perceive even in the malice of the Tempter, that God is Holy, and hateth Iniquity, and his Word is true that telleth us of the eternal Punishment of sin. The Scripture tells us of the Angels fall, and that many of them are become Devils by their sin, and are malicious Enemies of mans Salvation. And do you not easily perceive it to be true? How come they else to be such importunate Tempters of men, which we feel, alas, by too much Experience? Or if this evidence be not palpable enough to convince the Infidel, how come they to make so many bargains with Conjurers and Witches to draw them from God and Salvation, as they have done? How come they to appear in terrible shapes to so many as they have done, and still upon designs that declare their own dejected base condition, and their Enmity to God and man, and their eager desire to engage men in a way of Sin? If any Infidel will not believe that really there have been Witches and Apparitions, and consequently that there are Devils who are miserable malicious Spirits, who by sin are cast out of the favour of God, and would draw men into their miserable case, let them come

and reaſon the caſe with me, and I ſhall quickly tell them of ſo many ſure and undeniable inſtances, and give them ſo much proof of the truth of it, as ſhall leave them nothing to ſay againſt it, unleſs they will ſtill ſay [We will not believe.] Yea ſo much, as that I will not be beholden to the vileſt Atheiſt or Infidel to believe it, if he will not quite renounce his Reaſon, but give it leave to ſee the Light.

12. Laſtly, if yet you think that God (the Soveraign Ruler of the World, that is every where preſent, and preſerveth all) doth care ſo little what Men are, or what they do, whether they are holy or unholy, obedient or diſobedient to his Laws; then methinks that you your ſelves, and all the reſt of your Fellow Creatures ſhould little care.

Two Queſtions therefore I muſt here propound to you.

1. Do not you care what men ſay of you, or do to you? Are you contented that men ſlander you, and abuſe you, or ſet your Houſes or Towns on fire, or deſtroy your Cattle, or Wives and Children, and impriſon, wound or kill your ſelves? If you will make a great matter what men ſay or do againſt you, can you be ſo mad (for it is no better) as to think that the Omnipotent holy

holy God ſhould little regard what is ſaid or done againſt himſelf, and againſt his ſervants, and that by ſuch ſilly Worms as men, that are his Workmanſhip? Did not ſelfiſhneſs make you blind and partial, you would know that one ſin againſt God, deſerves more puniſhments, then ten thouſand thouſand times as much againſt ſuch ſilly things as you. Do you make no matter of difference between a bad ſervant and a good? an obedient and a diſobedient Child? a Son that will lay down his life for you, and a Son that longs for your death, that he may have your Land? between a faithful Friend and a deadly Enemy? If you do not, you are not men, but ſomething elſe in humane ſhape. If you do, then you are ſomewhat worſe than Men, if yet you would have the bleſſed God to make no great difference between thoſe that love him above all the World, and thoſe that regard him not; between the holy and unholy Soul.

And 2. I would ask you, whether you would have the Rulers of the World to take care what men ſay or do, or would you not? If not, then you would have all the World turned looſe, and you would have every man that is poorer than you have leave to rob you: and every man that hateth you, have leave to beat you, or to kill you, and

every man that liketh your Houſe, or Lands, or Goods, or Cattle, to have leave to take them from you; and every man to defile your Wives or Daughters that have a mind to it? and ſo we ſhould ſee whither it is that Infidelity leads men. But if you like not this, then you are moſt unreaſonable, if you would have Magiſtrates to be regardful of mens Actions, and not God: If Magiſtrates muſt hang men for wronging you, and the Eternal Majeſty muſt not puniſh them, for wronging him, and breaking his Laws, which is infinitely a greater matter. As if you would have a Conſtable puniſh men, and the King or Judge to have no regard of it. For Kings are under God, as Conſtables are under Kings, and a thouſand fold lower.

The truth is, wicked men are fallen ſo far from God to themſelves, that they are as God to themſelves in their own eſteem, and beſides themſelves they know no God: and therefore any wrong that is done againſt them or any good that is done for them, they would have regarded: but the wrong and diſobedience that is againſt God, they would have nothing made of it. And they have ſuch narrow blaſphemous thoughts of God, as if he were a finite Creature like themſelves, that can be but in one place at once, that make them ſo Blaſpheme his Providence,

and

and think he minds no good or evil, and will not regard the Godly, or punish the Ungodly, but were like the Idols of the Heathen, that have Eyes and see not, Ears and hear not, and Hands without an executive Power. But when the Memorial Book of God is opened, which is written for them that fear the Lord, and think upon his Name, and when the Lord shall say of them, These are mine, as he is making up his Jewels, and spareth them as a man spareth his Son that serveth him, then shall (these Infidels) return (to their wits) and the righteous shall return from their fears and sufferings, and shall discern between the Righteous and the Wicked, between those that serve God, and those that serve him not, Mal. 3. 16, 17, 18.

Another Objection I find most common in the mouths of the ungodly, especially of late years: They say [We can do nothing without God; we cannot have Grace if God will not give it us; and if he will, we shall quickly turn; if he have not predestinated us, and will not turn us, how can we turn our selves, or be saved? It is not in him that wills, nor in him that runs] And thus they think they are excused.

I have answered this formerly, and in this Book; but let me now say this much. 1. Tho' you cannot cure your selves, you can hurt and poison

poiſon your ſelves: It's God that muſt ſanctifie your hearts; but who corrupted them? Will you wilfully take poiſon, becauſe you cannot cure your ſelves? Methinks you ſhould the more forbear it. You ſhould the more take heed of ſinning, if you cannot mend what ſin doth mar. 2. Though you cannot be converted without the ſpecial Grace of God, yet you muſt know that God giveth his Grace in the uſe of his holy means which he hath appointed to that end; and common Grace may enable you to forbear your groſs ſinning (as to the outward act) and to uſe thoſe means. Can you truly ſay that you do as much as you are able to do? Are you not able to go by an Ale-houſe door, or to ſhut your mouths, and keep out the drink? or to forbear the Company that hardneth you to ſin? Are you not able to go hear the Word, and think of what you heard when you come home? and to conſider with your ſelves of your own condition, and of Everlaſting things? Are you not able to read good Books from day to day, at leaſt on the Lord's Day, and to converſe with thoſe that fear the Lord? You cannot ſay that you have done what you are able. 2. And therefore you muſt know that you can forfeit the Grace and help of God, by your wilful ſinning or negligence, though you cannot without Grace turn to God. If

you

you will not do what you can, it's just with God to deny you that Grace by which you might do more. 4. And for Gods Decrees, you must know that they separate not the end and means, but tie them together. God never Decreed to save any but the Sanctified, nor to damn any but the Unsanctified. God doth as truly Decree from Everlasting whether your Land this year shall be barren or fruitful, and just how long you shall live in the World, as he hath decreed whether you shall be saved or not. And yet you would think that man but a Fool that would forbear plowing and sowing, and say, if God have Decreed that my Ground shall bear Corn, it will bear, whether I Plow and Sow, or not. If God have Decreed that I shall live, I shall live, whether I eat or not; but if he have not, it is not eating will keep me alive; Do you know how to answer such a man, or do you not? If you do, then you know how to answer your selves; for the case is alike: God's Decree is as peremptory about your bodies as your souls, if you do not, then try first these conclusions upon your bodies, before you venture to try them on your souls: see first whether God will keep you alive without food or raiment, and whether he will give you Corn without Tillage and Labour, and whether he will bring you to your Journeys

neys end without your travel or carriage; and if you speed well in this, then try whether he will bring you to Heaven without your diligent use of means, and sit down and say, We cannot sanctifie our selves.

And for the point of Free-will which you harp so long upon; Divines are not so much disagreed about it, as you imagine. Augustine as well as Pelagius, Calvin as well as Arminius, and the Dominicans as well as the Jesuites, all do generally maintain that man hath Free-will; all that the Orthodox say is, that Free-will is corrupted and disposed to Evil. Epiphanius condemned Origen for saying, that Man had lost the Image of God, and makes it a point of Heresie. And yet one may truly say, That Man hath lost God's Image; and another may truly say, That he hath not lost it. For there is a twofold Image of God on Man; the one is Natural, and that is our Reason, and Free-will, and this is not lost. The other is Qualitative and Ethical, and this is our Holiness, and this is lost, and by Grace restored: No man of Brains denieth that a man hath a will that is naturally free; it's free from violence, and it's a self-determining principle, but it is not free from evil Dispositions. It is habitually averse to God and Holiness, and inclined to earthly fleshly things. It is inslaved by a sinful Byas. This no man methinks that is a Christian, should deny;

deny; and of the aged, I see not how an Infidel can deny it. Alas, we confess to you that you have not the Spiritual Moral Free-will, which is but your right Inclination, and your habitual willingness it self. If you had a will that were freed from wicked Inclinations, I had no need to write such Books as these to perswade you to be willing in a case which your own Salvation lieth on. To the grief of our Souls, we perceive after all our Preaching and perswasions, that the ungodly have not this spiritual Free-will. But this is nothing but your willingness it self, and inclination to be unwilling; and therefore the want of it is so far from excusing you, that the more you want it (that is, the more you are wilful in sin) the worse you are, and the sorer will be your punishment. And our preaching, and perswasion, and your hearing and considering, are the appointed means to get this Moral Power of Freedom, that is, to make you truly willing.

Well Sirs, I have but three Requests to you, and I have done. First, That you will seriously read over this small Treatise: (and if you have such as need it in your Families, that would read it over and over to them: And if those that fear God, would go now and then to their ignorant Neighbours, and read this or some other Book to them of this

Sub-

Subject, they might be a means of winning of Souls.) If we cannot intreat so small a labour of Men for their own Salvation, as to read such short instructions as these, they set little by themselves, and will most justly perish. Secondly, when you have read over this Book, I would intreat you to go alone, and ponder a little what you have read, and bethink you as in the light of God, whether it be not true, and do not nearly touch your Souls, and whether it be not time for you to look about you. And also intreat you, that you will upon your knees beseech the Lord that he would open your Eyes to understand the Truth, and turn your Hearts to the Love of God, and beg of him all that saving Grace that you have so long neglected, and follow it on from day to day, till your hearts be changed. And withal that you will go to your Pastors (that are set over you to take care of the Health and Safety of your Souls, as Physicians do for the Health of your Bodies) and desire them to direct you what course to take, and acquaint them with your Spiritual Estate, that you may have the benefit of their advice and Ministerial help. Or if you have not a faithful Pastor at home, make use of some other in so great a need. Thirdly, when by Reading. Consideration, Prayer, and Ministerial advice, you are once acquainted

acquainted with your sin and misery, with your Duty and Remedy; delay not, but presently forsake your sinful company and courses, and turn to God, and obey his Call. As you love your Soul, take heed that you go not on against so loud a Call of God, and against your own Knowledge and Conscience, lest it go worse with you in the day of Judgment, than with Sodom and Gomorha. Enquire of God, as a Man that is willing to know the Truth, and not to be a wilful Cheator of his Soul. Search the Holy Scriptures daily, and see whether these things be so or not: try impartially whether it be safer to trust Heaven or Earth, and whether it be better to follow God or Man, the Spirit or the Flesh, and better live in Holiness or Sin: and whether an unsanctified Estate be safe for you to abide in one day longer, and when you have found out which is best, resolve accordingly, and make your choice without any more ado. If you will be true to your own Souls, and do not love Everlasting Torments, I beseech you as from the Lord, that you will but take this reasonable advice. Oh, what happy Towns and Countries, and what a happy Nation might we have, if we could but perswade our Neighbours to agree to such a necessary Motion! what joyful Men would all faithful Ministers

be,

be, if they could but see their People truly heavenly and holy: This would be the Unity, the Peace, the Safety, the Glory of our Churches, the Happiness of our Neighbours, and the Comfort of our Souls. Then how comfortably should we Preach Absolution and Peace to you, and deliver the Sacraments which are the Seals of Peace to you? and with what love and joy might we live among you? at your Death-bed, how boldly might we comfort and incourage your departing Souls? and at your Burial, how comfortably might we leave you in the Grave, in expectation to meet your Souls in Heaven, and to see your Bodies raised to that Glory.

But if still the most of you will go on in a careless, ignorant, fleshly, worldly, or unholy Life, all our desires and labours cannot so far prevail, as to keep you from the wilful damning of your selves, we must then imitate our Lord, who delighteth himself in those few that are his Jewels, and in the little Flock that shall receive the Kingdom, when the most shall reap the Misery which they sowed. In Nature excellent things are few: The World hath not many Suns or Moons; It is but a little of the Earth that is Gold or Silver. Princes and Nobles are a small part of the Sons of Men. And it is no great number that are learned, judicious, or wise here

in the World. And therefore if the Gate being ſtrait, and the way narrow, there be but few that find Salvation, yet God will have his Glory and Pleaſure in thoſe few. And when Chriſt ſhall come with his mighty Angels in flaming fire, taking vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, his coming will be glorified in his Saints, and admired in all true Believers, 2 Theſ. 1. 7, 8, 9, 10.

And for the reſt, as God the Father vouchſafed to create them, and God the Son diſdained not to bear the penalty of their ſins upon the Croſs, and did not judge ſuch ſufferings vain, though he knew that by refuſing the ſanctification of the Holy Ghoſt, they would finally deſtroy themſelves; ſo we that are his Miniſters, though theſe be not gathered, judge not our labour wholly loſt. (ſee Iſa. 49. 5.)

Reader, I have done with thee, (when thou haſt peruſed this Book) but ſin hath not yet done with thee, (even thoſe that thou thoughteſt had been forgotten long ago) and Satan hath not yet done with thee (though now he be out of ſight) and God hath not yet done with thee, becauſe thou wilt not be perſwaded to have done with the deadly raigning ſin. I have written thee this Perſwaſive, as one that is going into another

World,

World, where the things are seen that here I speak of; and as one that knoweth thou must be shortly there thy self. As ever thou wilt meet me with comfort before the Lord that made us; as ever thou wilt escape the everlasting Plagues prepared for the final neglecters of Salvation, and for all that are not sanctified by the Holy Ghost, and love not the Communion of the Saints, as Members of the Holy Catholick Church; and as ever thou hopest to see the face of Christ the Judge, and of the Majesty of the Father, with Peace and Comfort, and to be received into Glory, when thou art turned naked out of this World, I beseech thee, I charge thee to hear and obey the Call of God, and resolvedly to Turn, that thou mayest live. But if thou wilt not, even when thou hast no true reason for it, but because thou wilt not; I summon thee to answer it before the Lord, and require thee there to bear me witness that I gave thee warning, and that thou wert not condemned for want of a Call to turn and Live, but because thou wouldst not believe it, and obey it; which also must be the Testimony of

Thy serious Monitor,

Decemb. 11. 1657.

Rich. Baxter.

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Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

IT hath been the astonishing Wonder of many a man as well as me, to read in the holy Scripture, how few will be saved: and that the greatest part even of those that are called, will be everlastingly shut out of the Kingdom of Heaven, and be tormented with the Devils in Eternal Fire, Infidels believe not this when they read it, and therefore must feel it. Those that do believe it, are forced to cry out with Paul, Rom. 11. 13. O the depth of the riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his ways past finding out! But nature it self doth teach us all to

lay the blame of evil works upon the doers, and therefore when we see any hainous thing done, a principle of Justice doth provoke us to enquire after him that did it, that the evil of the work may return the evil of shame upon the Author. If we saw a man killed and cut in pieces by the way, we should presently ask, Oh who did this cruel deed? If the Town were wilfully set on fire, you would ask, What wicked wretch did this? So when we read that the most will be firebrands of Hell for ever, we must needs think with ourselves; How comes this to pass? and, who is it long of? Who is it that is so cruel as to be the cause of such a thing as this? And we can meet with few that will own the guilt. It is indeed confest by all that Satan is the cause; but that doth not resolve the doubt, because he is not the principal cause. He doth not force men to sin, but tempt them to it, and leaves it to their own wills, whether they will do it or not. He doth not carry men to an Ale-house and force open their Mouths, and pour in the drink; nor doth he hold them that they cannot go to God's Service; nor doth he force their Hearts from holy Thoughts. It lieth therefore between God himself and the Sinner; one of them must needs be the principal cause of all this Misery, which ever it is; for there is no other to

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cast it upon: And God disclaimeth it: He will not take it upon him. And the wicked disclaim it usually, and they will not take it upon them. And this is the Controversie that is here managing in my Text.

The Lord complaineth of the People; and the People think it is long of God. The same Controversie is handled, cap. 18. where vers. 25. they plainly say, That the way of the Lord is not equal. And God saith, It is their ways that are not equal. So here they say, Vers. 19. If our Transgressions and our Sins be upon us, and we pine away in them, how shall we then live? As if they should say, If we must die, and be miserable, how can we help it? As if it were not long of them, but God. But God in my Text doth clear himself of it, and telleth them how they may help it if they will, and perswadeth them to use the means; and if they will not be perswaded, he lets them know that it is long of themselves; and if this will not satisfie them, he will not therefore forbear to punish them. It is he that will be the Judge; and he will judge them according to their ways, they are no Judges of him or of themselves; as wanting Authority and Wisdom, and impartiality: nor is it, the Cavilling and Quarrelling with God, that shall serve their turn, or save them from the execution of Justice which they murmur at.

The words of this Verſe contain, 1. God's purgation or clearing of himſelf from the blame of their Deſtruction. This he doth, not by diſowning his Law, that the wicked ſhall die, nor by diſowning his Judgments and Execution according to that Law, or giving them any hope that the Law ſhall not be executed; but by profeſſing that it is not their death that he takes pleaſure in, but their returning rather, that they may live; And this he confirmeth to them by his Oath. 2. An expreſs Exhortation to the wicked to Return; wherein God doth not only command, but perſwade, and condeſcend alſo to reaſon the caſe with them. Why will they die? The direct end of this Exhortation is, That they may Turn and Live. The Secondary or reſerved ends upon Suppoſition that this is not attained, are theſe two. Firſt, to convince them by the means which he uſed, that it is not long of God if they be miſerable. Secondly, to convince them from their manifeſt wilfulneſs in rejecting all his Commands and Perſwaſions, that it is long of themſelves; and they die, even becauſe they will die.

The ſubſtance of the Text doth lie in theſe Obſervations following.

Doct. 1. It is the unchangeable Law of God, that wicked men muſt Turn or Die.

Doct. 2.

Doct. 2. It is the Promise of God, that the wicked shall live, if they will but Turn.

Doct. 3. God takes pleasure in mens Conversion and Salvation, but not in their Death or Damnation; he had rather they would Return and Live, than go on and Die.

Doct. 4. This is a most certain Truth, which because God would not have men to question, he hath confirmed it to them solemnly by his Oath.

Doct. 5. The Lord doth redouble his commands and Perswasions to the wicked to Turn.

Doct. 6. The Lord condescendeth to reason the Case with them, and asketh the wicked, Why they will die?

Doct. 7. If after all this the wicked will not turn, it is not long of God that they perish, but of themselves; their own wilfulness is the cause of their damnation; they therefore die because they will die.

Having laid the Text open before your Eyes in these plain Propositions, I shall next speak somewhat of each of them in order, though very briefly.

Doct. 1. IT is the unchangeable Law of God that wicked men must Turn or Die.

If you will believe God, believe this: There is but one of these two ways for e-

very wicked man, either Converſion or Damnation; I know, the wicked will hardly be perſwaded either of the Truth or Equity of this. No wonder if the Guilty quarrel with the Law. Few men are apt to believe that which they would not have to be true: and fewer would have that to be true, which they apprehend to be againſt them. But it is not quarrelling with the Law, or with the Judge that will ſave the Malefactor. Believeving and regarding the Law, might have prevented his death; but denying and accurſing it, will but haſten it. If it were not ſo, an hundred would bring their Reaſons againſt the Law, for one that would bring his Reaſon to the Law: And Men would rather chooſe to give their Reaſons why they ſhould not be puniſhed, than to hear the Commands and Reaſons of their Governours which require them to obey. The Law was not made for you to judge, but that you might be ruled, and judged by it.

But if there be any ſo blind as to venture to queſtion either the Truth or the Juſtice of this Law of God, I ſhall briefly give you that evidence of both; which, methinks, ſhould ſatisfie a reaſonable Man.

And firſt, If you doubt whether this be the Word of God or not, beſides an hundred other Texts, you may be ſatisfied by theſe few,

few, Mat. 18. 3. Verily I say unto you, Except ye be converted, and become as little Children, ye cannot enter into the Kingdom of Heaven. John 3. 3. Verily, Verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God. 2 Cor. 5. 17. If a Man be in Christ, he is a new Creature: Old things are past away, behold all things are become new. Col. 3. 9. 10. Ye have put off the old Man with his deeds, and have put on the new Man, which is renewed in knowledge, after the Image of him that created him: Heb. 12. 14. Without Holiness none shall see God. Rom. 8. 8, 9. So then they that are in the flesh, cannot please God. Now if any man have not the Spirit of Christ, he is none of his. Gal. 6. 15. For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature. 1 Pet. 1. 3. According to his abundant Grace he hath begotten us again to a lively Hope. Ver. 23. Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever. 1 Pet. 2. 1, 2. Wherefore laying aside all Malice, and all guile, and Hypocrisies, and envies and evil speaking; as new born Babes desire the sincere milk of the Word, that ye may grow thereby. Psal. 9. 17. The wicked shall be turned into Hell; and all the Nations that for-

get God. Pſal. 11. 4. And the Lord loveth the Righteous, but the wicked his Soul hateth.

As I need not to ſtay to open theſe Texts which are ſo plain, ſo I think I need not add any more of that multitude which ſpeak the like; if thou be a man that doſt believe the Word of God, here is already enough to ſatisfie thee, that the wicked muſt be Converted or Condemned. You are already brought ſo far, that you muſt either confeſs that this is true, or ſay plainly, You will not believe the Word of God. And if once you become to that paſs, there is but ſmall hopes of you; look to your ſelves as well as you can: for 'tis like you will not be long out of Hell. You would be ready to fly in the face of him that ſhould give you the lye; and yet dare you give the lye to God? But if you tell God plainly you will not believe him, blame him not if he never warn you more, or if he forſake you, and give you up as hopeleſs; For to what purpoſe ſhould he warn you, if you will not believe him?-ſhould he ſend an Angel from Heaven to you, it ſeems you would not believe. For an Angel can ſpeak but the Word of God: and if an Angel ſhould bring you any other Goſpel, you are not to receive it, but to hold him accurſed, Gal. 1. 8. And ſurely there is no Angel to be believed before the Son of God,

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who came from the Father to bring us this Doctrine. If he be not to be believed, then all the Angels in Heaven are not to be believed. And if you ſtand on theſe terms with God, I ſhall leave you till he deal with you in a more convincing way. God hath a Voice that will make you hear. Though he intreat you to hear the Voice of his Goſpel, he will make you hear the Voice of his Condemning Sentence, without intreaty: We cannot make you believe againſt your wills; but God will make you feel againſt your wills.

But let us hear, what reaſon you have, why you will not believe this Word of God, which tells us that the wicked muſt be Converted or Condemned? I know your Reaſon; it is becauſe that you judge it unlikely that God ſhould be ſo unmerciful; you think it cruelty to damn Men everlaſtingly for ſo ſmall a thing as a ſinful Life. And this leads us up to the ſecond thing, which is to juſtifie the Equity of God in his Laws, and Judgments.

And firſt I think you will not deny but that it is moſt ſuitable to an Immortal Soul, to be ruled by Laws that promiſe an immortal reward, and threaten an endleſs puniſhment. Otherwiſe the Law ſhould not be ſuited to the nature of the Subject, who will not be fully ruled by any lower means, than the hopes or Fears of everlaſting things:

As it is in case of temporal punishment, if a Law were now made that the most hainous Crimes shall be punished with an Hundred Years Captivity, this might be of some Efficacy, as being equal to our Lives. But if there had been no other penalties before the Flood, when Men lived eight or nine hundred years, it would not have been sufficient, because Men would know that they might have so many hundred years impunity afterward, so it is in our present case.

2. I suppose that you will confess that the promise of an endless and unconceivable Glory is not so suitable to the Wisdom of God, or the case of man: And why then should you not think so of the Threatning of an endless and unspeakable misery!

3. When you find it in the Word of God that so it is, and so it will be, do you think your selves fit to contradict this Word? Will you call your Maker to the Bar, and examine his word upon the accusation of falshood? will you sit upon him, and judge him by the Law of your Conceits? Are you wiser, and better, and righteouser than he? Must the God of Heaven come to school to you to learn wisdom? Must infinite wisdom learn of folly? and infinite goodness be corrected by a swinish sinner, that cannot keep himself an hour clean? Must the Almighty

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ſtand at the Bar of a Worm? Oh horrid arrogancy of ſenſleſs duſt! ſhall ever Mole, or Clod, or Dunghil, accuſe the Sun of darkneſs, and undertake to illuminate the World? Where were you when the Almighty made the Laws, that he did not call you to his Counſel; ſurely he made them before you were born, without deſiring your Advice, and you came into the World too late for to reverſe them: if you could have done ſo great a work, you ſhould have ſtept out of your Nothingneſs, and have contradicted Chriſt when he was on Earth, or Moſes before him, or have ſaved Adam and his ſinful Progeny from the threatned Death, that ſo there might have been no need of Chriſt! And what if God withdraw his patience and ſuſtentation, and let you drop into Hell while you are quarrelling with his Word, will you then believe that there is an Hell?

4. If ſin be ſuch an Evil that it requireth the Death of Chriſt for its expiation, no wonder if it deſerveth our everlaſting miſery.

5. And if the ſin of the Devils deſerved an endleſs torment, why not alſo the ſin of man?

6. And methinks you ſhould perceive, that it is not poſſible for the beſt of men, much leſs for the wicked to be competent Judges of the deſert of ſin. Alas, we are all both

both blind and partial. You can never know fully the desert of sin, till you fully know the evil of sin; and you can never fully know the evil of sin, till you fully know, 1. The Excellency of the Soul which it deformeth. 2. And the Excellency of Holiness which it doth obliterate. 3. And, the Reason and Excellency of the Law which it violateth. And, 4. The Excellency of the Glory which it doth despise. And, 5. The Excellency and Office of Reason which it treadeth down. 6. No nor till you know the infinite Excellency, Almightiness and Holiness of that God against whom it is committed. When you fully know all these, you shall fully know the desert of sin besides. You know that the Offender is too partial to judge the Law, or the proceeding of his judge. We judge by feeling, which binds our Reason. We see in common worldly things that most men think the Cause is right which is their own; and that all is wrong that's done against them; and let the most wise, or just, impartial Friends perswade them to the contrary, and it's all in vain. There's few Children, but think the Father is unmerciful, or dealeth hardly with them, if he whip them. There's scarce the vilest swinish wretch, but thinketh the Church do wrong him, if they Excommunicate him, or scarce a Thief nor Murderer

derer that is hanged, but would accuse the Law and Judge of Cruelty, if that would serve turn.

7. Can you think that an unholy Soul is fit for Heaven? Alas, they cannot love God here, nor do him any service which he can accept. They are contrary to God, they loath that which he most loveth; and love that which he abhorreth. They are uncapable of that imperfect Communion with him, which his Saints here do partake of. How then can they live in that perfect Love of him, and full delights, and Communion with him, which is the blessedness of Heaven? You do not accuse your selves of unmercifulness, if you make not your Enemy your bosom counsellor? or if you take not your swine to bed and board with you: no nor if you take away his Life, though he never sinned; and yet will you blame the absolute Lord, the most wise and gracious Sovereign of the World; if he condemn the Unconverted to perpetual Misery?

Use. I Beseech you now all that love your Souls, that, instead of quaralling with God and with his Word, you will presently stoop to it, and use it for your good. All you that are yet Unconverted in this Assembly, take this as the undoubted Truth of God; You must e're long be Converted, or Con-

Condemned; There is no other way, but Turn, or Die. When God, that cannot lie, hath told you this, when you here it from the Maker, and Judge of the World; it's time for him that hath Ears, to hear. By this time you may see what you have to trust to. You are but dead and damned men; except you will be converted. Should I tell you otherwise, I should deceive you with a lie. Should I hide this from you, I should undo you, and be guilty of your blood, as the Verses before my Text assure me, Verse 8. When I say to the wicked man, O wicked man, thou shalt surely die? if thou dost not speak to warn the wicked from his way, that wicked man shall die in his Iniquity, but his blood will I require at thine hand. You see then, though this be a rough unwelcome Doctrine, it's such as we must Preach, and you must hear. It is easier to hear of Hell, than feel it. If your necessities did not require it, we would not gall your tender Ears with Truths that seem so harsh, and grievous. Hell would not be so full, if people were but willing to know their Case, and to hear, and think of it. The reason why so few escape it, is, because they strive not to enter in at the strait Gate of Conversion, and to go the narrow way of Holiness while they have time; and they strive not, because they be not awakened to a live-

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ly feeling of the danger they are in: and they be not awakened, because they are loth to hear, or think of it; and that is partly through foolish tenderness, and carnal self-love; and partly, because they do not well believe the Word that threatneth it. If you will not throughly believe this Truth, methinks the weight of it should force you to remember it; and it should follow you, and give you no rest, till you are converted. If you had but once heard this Word, by the voice of an Angel, Thou must be Converted, or Condemned: Turn, or Die: Would it not stick in your mind, and haunt you night and day? so that in your sinning you would remember it; as if the voice were still in your ears, Turn or Die! O happy were your souls if it might thus work with you, and never be forgotten, or let you alone till it have driven home your hearts to God. But if you will cast it out by forgetfulness, or unbelief, How can it work to your Conversion and Salvation? But take this with you to your sorrow, though you may put this out of your minds, you cannot put it out of the Bible; but there it will stand as a sealed Truth which you shall experimentally know for ever, that there is no other way but Turn or Die.

Oh what is the matter then that the hearts of sinners be not pierced with such a weighty

ty Truth? A man would think now that every Unconverted Soul that hears these words, should be pricked to the Heart, and think with themselves, This is my own Case, and never be quiet till they found themselves Converted. Believe it Sirs, this drowsie careless temper will not last long. Conversion and Condemnation are both of them awakening things: and one of them will make you feel e're long. I can foretell it as truly, as if I saw it with my Eyes, that either Grace or Hell will shortly say these matters to the quick, and make you say, What have I done? What a foolish wicked course have I taken? The scornful, and the stupid state of sinners will last but a little while. As soon as they either turn or die, the presumptuous Dream will be at an end; and then their wits, and feeling will return.

But I foresee there are two things that are like to harden the Unconverted, and make me lose all my labour, except they can be taken out of the way; and that is, the misunderstanding of those two words [The wicked] and [Turn] Some will think with themselves; It's true, the wicked must Turn, or Dye, but what is that to me? I am not wicked though I am a sinner, as all Men be. Others will think, It is true that we must turn from our evil ways; but I am turned long ago, I hope

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this is not now to do. And thus, while wicked men think they are not wicked, but are already Converted, we lose all our labour in perswading them to turn. I shall therefore, before I go any farther, tell you here who are meant by [the wicked] and who they be that must Turn, or Die: and also what is meant by Turning; and who they be that are truly converted: And this I have purposely reserved for this place, preferring the Method that fits my end.

And here you may observe, that in the sense of the Text, a wicked man, and a converted man are contraries. No man is a wicked man that is converted, and no man is a converted man that is wicked; so that to be a wicked man, and to be an unconverted man is all one. And therefore in opening one, we shall open both.

Before I can tell you what either wickedness, or Conversion is, I must go to the bottom, and fetch up the Matter from the beginning.

It pleased the great Creator of the World, to make three sorts of living Creatures; Angels he made pure Spirits without Flesh, and therefore he made them only for Heaven, and not for to dwell on Earth. Brutes were made Flesh, without Immortal Souls; and therefore they were made only for Earth, and not for Heaven. Man is of a middle Nature,

Nature, between both; as partaking of both Flesh and Spirit; and therefore he was made both for Heaven and Earth. But as his Flesh is made to be but a Servant to his Spirit, so is he made for Earth but as his passage, or way to Heaven; and not that this should be his home, or happiness. The blessed state that Man was made for, was to behold the glorious Majesty of the Lord, and to praise him among his holy Angels; and to love him, and be filled with his Love for ever. And as this was the end that Man was made for, so God did give him means that were fitted to the attaining of it. These means were principally two. For the right Inclination, and Disposition of the Mind of man. Secondly, the right ordering of his Life, and Practice. For the first, God suited the Disposition of Man unto his End; giving him such knowledge of God as was fit for his present state, and an Heart disposed, and inclined to God in holy Love. But yet he did not sin or confirm him in this Condition; but, having made him a free Agent, he left him in the hands of his own free will. For the second, God did that which belonged to him; that is, he gave man a perfect Law, requiring him to continue in the Love of God, and perfectly to obey him. By the wilful breach of this Law, Man did not only forfeit his hopes of ever-

everlasting Life, but also turned his heart from God, and fixed it on these lower fleshly things; and hereby did blot out the spiritual Image of God from his Soul. So that Man did both fall short of the Glory of God, which was his end, and put himself out of the way by which he should have attained it; and this both as to the Frame of his Heart, and of his Life. The holy Inclination and love of his Soul to God, he lost; and, instead of it, he contracted an Inclination, and love to the pleasing of his flesh, or carnal self, by earthly things! growing strange to God, and acquainted with the Creature: And the course of this Life was suited to the Bent, and Inclination of his Heart; he lived to his carnal self, and not to God: he sought the Creature for the pleasing of his Flesh, instead of seeking to please the Lord. With this Nature, or corrupt Inclination, we are all now born into the World; For, who can bring a clean thing out of an unclean? Joh. 14. 4. As a Lyon hath a fierce, and cruel Nature, before he doth devour: and as an Adder hath a venemous Nature, before she sting; so in our very Infancy we have those sinful Natures, or Inclinations, before we think, or speak, or do amiss. And hence springeth all the sin of our Lives. And not only so, but when God hath, of his Mercy,

Mercy, provided us a Remedy, even the Lord Jesus Christ, to be the Saviour of our Souls, and bring us back to God again, we Naturally love our present state, and are loth to be brought out of it, and therefore are set against the means of our Recovery: and though custom hath taught us to thank Christ for his good will, yet carnal self perswadeth us to refuse his Remedies, and to desire to be excused when we are commanded to take the Medicines which he offereth, and are called to forsake all, and follow him to God and Glory.

I pray you read over this Leaf again, and mark it; for, in these few words you have a true Description of our natural state; and consequently of a wicked Man. For every man that is in this state of corrupted Nature is a wicked man, and in a state of death.

By this also you are prepared to understand what it is to be Converted; to which end you must further know, That the mercy of God, not willing that Man should perish in his sin, provided a Remedy, by causing his Son to take our Nature, and being in one Person, God and Man, to become a Mediator between God and Man; and by dying for our sins on the Cross to ransom us from the Curse of God, and the power of the Devil: and having thus Redeemed us, the Father hath

hath delivered us into his hands, as his own. Hereupon the Father, and the Mediator do make a new Law, and Covenant for Man: not like the first, which gave Life to none but the perfectly obedient, and condemned Men for every sin: but Christ hath made a Law of Grace or a promise of Pardon, and Everlasting Life to all that by true Repentance, and by Faith in Christ, are Converted unto God. Like an Act of Oblivion, which is made by a Prince, to a company of Rebels, on condition they will lay down Arms, and come in, and be loyal Subjects for the time to come.

But, because the Lord knoweth that the heart of man is grown so wicked that, for all this, Men will not accept of the Remedy, if they be left to themselves, therefore the Holy Ghost hath undertaken it as his Office to inspire the Apostles, and Seal up the Scripture by Miracles and Wonders; and to illuminate and Convert the Souls of the Elect.

So that, by this much, you see, that, as there are three Persons in the Trinity, the Father, the Son, and the Holy Ghost; so each of these Persons have their several works, which are eminently ascribed to them.

The Father's works were, To Create us, to Rule us, as his Rational Creatures, by the Law of Nature, and judge us thereby: And

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in mercy to provide us a Redeemer when we are loſt; and to ſend his Son, and accept his Ranſom.

The works of the Son, for us, were theſe; To Ranſom, and Redeem us by his Sufferings and Righteouſneſs, to give out the Promiſe or Law of Grace, and Rule and Judge the world as their Redeemer, on terms of Grace, and to make interceſſion for us, that the benefits of his Death may be communicated, and to ſend the Holy Ghoſt. (which the Father alſo doth by the Son) The works of the holy Ghoſt, for us, are theſe: To indite the Holy Scriptures; by inſpireing, and guiding the Prophets and Apoſtles; and Sealing the Word, by his Miraculous Gifts, and Works; and the illuminating, and exciting the ordinary Miniſters of the Goſpel; and ſo enabling them, and helping them to publiſh that Word; and by the ſame Word, illuminating, and converting the Souls of Men. So that as you could not have been reaſonable Creatures, if the Father had not Created you; nor have had any acceſs to God, if the Son had not Redeemed you; ſo neither can you have a part of Chriſt, or be ſaved, except the Holy Ghoſt do ſanctifie you.

So that by this time, you may ſee the ſeveral Cauſes of this work. The Father ſended

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the Son; the Son Redeemeth us, and maketh the promise of Grace; the Holy Ghost indicteth, and sealeth this Gospel; the *Apostles* are the Secretaries of the Spirit to write it; the Preachers of the Gospel to proclaim it, and perswade Men to open it; and the Holy Ghost doth make their preaching effectual, by opening the Hearts of Men to entertain it. And all this to repair the Image of God upon the Soul; and to set the Heart upon God again, and take it off the Creature, and carnal self, to which it is revolted, and so to turn the Current of the Life into an Heavenly Course, which before was Earthly; and all this by the entertainment of Christ, by Faith, who is the Physician of the Soul.

By this which I have said, you may see what it is to be wicked, and what it is to be Converted. Which I think will be yet plainer to you, if I describe them as consisting of their several parts; and for the first, a wicked Man may be known by these three things.

First, He is one who placeth his chief content on Earth, and loveth the Creature more than God; and his fleshly prosperity, above the Heavenly Felicity; He savoureth the things of the Flesh, but neither discerneth, nor savoureth the things of the Spirit: though he will say, that Heaven is better than Earth, yet doth he not really so esteem it

it to himself. If he might be sure of Earth he would let go Heaven; and had rather stay here, than be removed thither. A Life of perfect Holiness, in the sight of God, and in his Love and Praise for ever in Heaven, doth not find such liking with his Heart, as a Life of Health, and Wealth, and Honour here upon Earth. And though he falsly professe that he loveth God above all, yet indeed he never felt the power of Divine Love within him, but his mind is more set on the World or fleshly Pleasures than on God. In a word, whoever loveth Earth above Heaven, and fleshly Prosperity more than God, is a wicked unconverted man.

On the other side, a Converted man, is illuminated to discern the Loveliness of God; and so far believeth the Glory that is to be had with God, that his Heart is taken up to it, and set more upon it, than on any thing in this World. He had rather see the face of God, and live in his everlasting Love and Praises, than have all the Wealth or Pleasure of the World. He seeth that all things else are vanity; and nothing but God can fill the Soul: and therefore let the World go which way it will, he layeth up his treasure and hopes in Heaven; and for that he is resolved to let go all. As the fire doth mount upward, and the Needle that is touched with

with the Load-stone still turneth to the North: so, the Converted Soul is inclined unto God. Nothing else can satisfie him; nor can he find any Content and Rest but in his Love. In a word, All that are Converted do Esteem and Love God better than all the World; and the heavenly felicity is dearer to them, than their fleshly Prosperity. The proof of what I have said, you may find in these places of Scripture, Phil. 3. 18. 21. Mat. 6. 19, 20, 21. Col. 3, 1, 2, 3, 4. Rom. 8. 5, 6, 7, 8, 9. 18. 23. Psal 73. 25, 26.

Secondly, A wicked Man is one that maketh it the principal business of his Life to prosper in the World, and attain his fleshly ends. And though he may read, and hear, and do much in the outward duties of Religion, and forbear disgraceful sins; yet this is all but upon the by, and he never makes it the Trade and principal Business of his Life, to please God, and attain Everlasting Glory; and puts off God with the leavings of the World, and gives him no more service than the flesh can spare; for he will not part with all for Heaven.

On the contrary, A Converted man is one that makes it the principal care and business of his Life to please God, and to be saved; and takes all the blessings of this Life, but as accommodations in his Journey towards ano-

ther Life, and uſeth the Creature in ſubordination unto God; he loveth an Holy Life, and longeth to be more holy; he hath no ſin, but what he hateth; and longeth, and prayeth, and ſtriveth to be rid of. The driſt and bent of this Life is for God, and if he ſin, it is contrary to the very bent of his Heart and Life, and therefore he riſes again, and lamenteth it, and dares not wilfully live in any known ſin. There is nothing in this World ſo dear to him, but he can give it up to God, and forſake it for him and the hopes of Glory. All this you may ſee in Col. 3. 1, 2, 3, 4, 5. Mat. 6. 20. 33. Luk. 18. 22, 23, 29. Luk. 14. 18, 24, 26, 27. Rom. 8. 13. Gal. 5. 24. Luk. 12. 21, &c.

Thirdly, The Soul of a wicked man did never truly diſcern, and reliſh the Myſtery of Redemption, nor thankfully entertain an offered Saviour, nor is he taken up with the love of the Redeemer, nor willing to be ruled by him as Phyſician of his Soul, that he may be ſaved from the Guilt, and power of his ſins, and recovered unto God; but his Heart is inſenſible of this unſpeakable benefit, and is quite againſt the healing means, by which he would be recovered. Though he may be willing to be carnally Religious, yet he never reſigneth up his Soul to Chriſt, and to the motions, and conduct of his Word and Spirit.

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On the contrary, the Converted Soul having felt himself undone by sin; and perceiving that he hath lost his peace with God, and Hopes of Heaven, and is in danger of everlasting Misery, doth thankfully entertain the tidings of Redemption, and believing in the Lord Jesus as his only Saviour, resigneth up himself to him for Wisdom, Righteousness, Sanctification, and Redemption. He taketh Christ as the Life of his Soul, and liveth by him, and useth him as a Salve for every Sore, admiring the Wisdom, and Love of God in this wonderful work of mans Redemption. In a word, Christ doth even dwell in their Heart by Faith, and the Life that he now liveth is by the Faith of the Son of God, that hath loved him, and gave himself for him. Yea, it is not so much he that liveth, as Christ in him. For these, see Job 1. 11, 12. & 3. 19, 20. Rom. 8, 9. Phil. 3. 7, 8, 9, 10. Gal. 2. 20. Joh. 15. 2, 3, 4. 1 Cor. 1. 20. & 2. 2.

You see now, in plain terms, from the Word of God, who are the wicked and who are the Converted. Ignorant People think, that if a man be no Swearer, nor Curser, nor Railer, nor Drunkard, nor Fornicator, nor Extortioner, nor wrong any body in their Dealings, and if they come to Church, and say their Prayers, these cannot be wicked

Men. Or if a Man that hath been guilty of Drunkenneſs, Swearing, or Gaming, or the like Vices, do but forbear them for the time to come, they think that this is a Converted Man. Others think, if a man that hath been an Enemy, and Scorner at Godlineſs, do but approve it, and joyn himſelf with thoſe that are Godly, and be hated for it by the Wicked, as the Godly are, that this muſt needs be a Converted Man. And ſome are ſo fooliſh as to think they are Converted, by taking up ſome new, and falſe Opinion; and falling into ſome dividing Party, as Anabaptiſts, Quakers, Papiſts or ſuch like. And ſome think, if they have but been affrighted by the fears of Hell, and had Convictions, and Gripes of Conſcience; and thereupon have purpoſed, and promiſed amendment, and take up a Life of Civil behaviour, and outward Religion, that this muſt needs be true Converſion. And theſe are the poor deluded Souls that are like to loſe the Benefit of all our perſwaſions; and when they hear that the wicked muſt Turn or Die, they think that this is not ſpoken to them; for they are not wicked, but are Turned already. And therefore it is that Chriſt told ſome of the Rulers of the Jews, who were greater, and civiller than the common People, that Publicans and Harlots do go into the Kingdom of God before

fore them, Mat. 21. 31. Not that an Harlot, or groſs Sinner can be ſaved without Converſion; but becauſe it was eaſier to make theſe groſs ſinners perceive their ſin, and miſery, and the neceſſity of a change, when the civiller ſort do delude themſelves by thinking that they are converted already, when they be not.

O Sirs, Converſion is another kind of work, than moſt are aware of. It's not a ſmall matter to bring an Earthly mind to Heaven, and to ſhew man the amiable excellencies of God, till he be taken up in ſuch love to him that can never be quenched; to break the heart for ſin, and make him fly for Refuge unto Chriſt, and thankfully embrace him as the Life of his Soul; to have the very drift, and bent of the Heart, and Life to be changed; ſo that a man renounceth that which he took for his felicity, and placeth his felicity where he never did before; and liveth not to the ſame end, and driveth not on the ſame deſign in the World, as formerly he did. In a word, he that is in Chriſt, is a new Creature; old things are paſt away, behold all things are become new, 2 Cor. 5. 17. He hath a new Underſtanding, a new Will, and Reſolution, new Sorrows, and Deſires, and Love, and Delight; new Thoughts, new Speeches, new Company (if poſſible) and a new Converſation. So Sin

that before was a jesting matter with him, is now so odious and terrible to him, that he flies from it, as from Death. The World that was so lovely in his Eyes, doth now appear but as vanity, and vexation; God that was before neglected, is now the only happiness of his Soul; before he was forgotten, and every Lust preferred before him; but now he is set next the Heart, and all things must give place to him: And the Heart is taken up in the attendance, and observance of him: and is grieved when he hides his Face, and never thinks its self well without him. Christ Himself that was wont to be slightly thought of, is now his only hope and refuge, and he lives upon him as on his daily Bread, he cannot Pray without him, nor rejoyce without him, nor think, nor speak, nor live without him. Heaven it self that before was lookt upon but as a tolerable reserve, which he hoped might serve turn better than Hell when he could not stay any longer in the World, is now taken for his home, the place of his only Hope and Rest, where he shall See, and Love and Praise that God that hath his Heart already. Hell that did seem before but as a Bugbear to frighten Men from Sin, doth now appear to be a real Misery, that is not to be ventured on, nor jested with. The Works of Holiness which before he was weary

weary of, and seemed to be more ado than needs, are now both his Recreation, and his Business, and the trade that he lives upon. The Bible which was before to him but almost as a common Book, is now as the Law of God, as a Letter written to him from Heaven, and subscribed with the Name of the Eternal Majesty, it is the rule of his Thoughts, and Words, and Deeds; the Commands are binding, the Threats are dreadful, and the promises of it speak Life to his Soul. The Godly that seemed to him but like other Men, are now the excellentest and happiest on Earth. And the wicked that were his Play-fellows, are now his grief; and he that could laugh at their sin, is readier now to weep for their sin and misery, Psal. 116. 3. and 15. 4. Phil. 3. 18. In short, he hath a New End in his Thoughts; and a new way in his endeavours, and therefore his Heart and Life is new. Before his Carnal Self was his End; and his Pleasure, and worldly Profits, and Credit were his Way: and now God and everlasting Glory is his End: and Christ, and the Spirit, and Word, and Ordinances, Holiness to God, and Righteousness and Mercy to Men, these are his Way. Before Self was the chiefest Ruler, to which the matters of God, and Conscience must stoop, and give place: and now God, in Christ, by the

Spirit, Word and Miniſtry, is the chief Ruler, to whom both Self, and all the matters of Self muſt give place. So that this is not a change in one or two, or twenty points; but in the whole Soul: and the very end, and bent of the Converſation. A man may ſtep out of one Path into another, and yet have his Face the ſame way, and be ſtill going towards the ſame place, but 'tis another matter to turn quite back again, and take his Journey the clean contrary way, to a contrary place. So it is here. A man may turn from Drunkenneſs, to Thriftineſs, and forſake his good fellowſhip, and other groſs diſgraceful ſins, and ſet upon ſome duties of Religion, and yet be going ſtill to the ſame end as before, intending his carnal Self above all, and giving it ſtill the Government of his Soul, but when he is Converted, this Self is denied, and taken down; and God is ſet up, and his Face is turned the contrary way; and he that before was addicted to himſelf, and lived to himſelf, is now, by Sanctification, devoted to God, and liveth unto God; before he asked himſelf, what he ſhould do with his Time, his Parts, and his Eſtate, and for himſelf he uſed them; but now he asketh God what he ſhall do with them, and he uſeth them for him. Before he would pleaſe God ſo far as might ſtand with the pleaſure of his Fleſh, and Carnal

nal Self; but not to any great displeasure of them. But now he will please God, let Flesh, and Self be never so much displeased. This is the great change that God will make upon all that shall be saved.

You can say, that the Holy Ghost is our Sanctifier; but do you know what Sanctification is? Why, this is it that I have now opened to you; and every Man and Woman in the World must have this, or be condemned to everlasting Misery. They must Turn or Die.

Do you believe all this, Sirs, or do you not? Surely you dare not say, you do not: For 'tis past doubt, or denial; These are not Controversies, where one Learned Pious man is of one mind, and another of another; where one Party saith this, and the other saith that. Papists, and Anabaptists, and every Sect among us, that deserve to be called Christians, are all agreed in this that I have said, and if you will not believe the God of Truth, and that in a case where every Sect and Party do believe him, you are utterly unexcusable.

But if you do believe this, how comes it to pass that you live so quietly in an unconverted state? Do you know that you are Converted? and can you find this wonderful change upon your Souls. Have you been thus born again, and made anew? Be not these strange

matters to many of you? and such as you never felt upon your selves? If you cannot tell the day or week of your change, or the very Sermon that converted you, yet do you find that the work is done? and such a change indeed there is? and that you have such Hearts as are before described? Alas, the most do follow their worldly business, and little trouble their Minds with such thoughts. And if they be but restrained from scandelous sins, and can say, I am no Whoremonger, nor Thief, nor Curser, nor Swearer, nor Tippler, nor Extortioner, I go to Church, and say my Prayers, they think that this is true Conversion and they shall be saved as well as any. Alas, this is foolish cheating of your selves. This is too much contempt of an endless Glory; and too gross neglect of your immortal Souls. Can you make so light of Heaven and Hell? Your Corpses will shortly lie in the Dust, and Angels, or Devils will presently seize upon your Souls, and every Man or Woman of you all, will shortly be among other company and in another case than now you are, you will dwell in those houses but a little longer; you will work in your Shops, and Fields but a little longer; you will sit in these Seats, and dwell on this Earth but a little longer, you will see with these Eyes, and hear with those Ears, and speak with those Tongues but

but a little longer, till the Resurrection day; and can you make shift to forget this? O what a place will you be shortly in of Joy or Torment! O what a sight will you shortly see in Heaven or Hell! O what thoughts will shortly fill your Hearts with unspeakable Delight or Horror! What work will you be imployed in? to Praise the Lord with Saints and Angels, or to cry out in Fire unquenchable with Devils? And should all this be forgotten? And all this will be endless, and sealed up by an unchangeable Decree. Eternity, Eternity will be the measure of your Joys or Sorrows, and can this be forgotten? And all this is true Sirs, most certainly true: when you have gon up and down a little longer, and slept, and awak't a few times more, you'll be dead and gone, and find all true that now I tell you, and yet can you now so much forget it? You shall then remember that you heard this Sermon, and that this Day or this Place, you were remembred of these things: and perceive them matters a thousand times greater than either you, or I could here conceive; and yet shall they be now so much forgotten?

Beloved Friends, if the Lord had not awakened me to believe and lay to Heart these things my self, I should have remained in the dark and selfish state, and have perished for ever;

ever; but if he have truly made me ſenſible of them, it will conſtrain me to compaſſionate you, as well as my ſelf. If your Eyes were ſo far opened as to ſee Hell, and you ſaw your Neighbours, that were Unconverted, drag'd thither with hideous cries; though they were ſuch as you accounted honeſt People on Earth, and feared no ſuch matter by themſelves, ſuch a ſight would make you go home and think of it, and think again, and make you warn all about you, as that damned Worldling in Luke 16. 28. would have had his Brethren warned, leſt they come to that place of Torment. Why, Faith is a kind of ſight; it is the Eye of the Soul, the Evidence of things not ſeen: If I believe God, it is next to ſeeing: And therefore I beſeech you excuſe me, if I be half as earneſt with you about theſe matters, as if I had ſeen them. If I muſt die to morrow, and it were in my power to come again from another world, and tell you what I had ſeen; would you not be willing to hear me? and would you not believe, and regard what I ſhould tell you? If I might preach one Sermon to you after I am dead, and have ſeen what is done in the World to come, would you not have me plainly ſpeak the Truth, and would you not crowd to hear me? and would you not lay it to heart? But this muſt

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not be; God hath his appointed way of teaching you by Scripture and Ministers, and he will not humour Unbelievers so far as to send men from the dead to them, and to alter his establish'd way; if any man quartel with the Sun, God will not humour him so far as to set him up a clearer light. Friends, I beseech you regard me now, as you would do if I should come from the dead to you; for I can give you as full assurance of the truth of what I say to you, as if I had been there and seen it with my Eyes; For it's possible for one from the dead to deceive you: but Jesus Christ can never deceive you; the Word of God delivered in Scripture, and sealed up by the miracles, and holy workings of the Spirit, can never deceive you. Believe this, or believe nothing. Believe, and obey this, or you are undone. Now as ever you believe the Word of God, and as ever you care for the Salvation of your Souls, let me beg of you this reasonable request, and I beseech you deny me not; that you would without any more delay, when you are gone from hence, remember what you heard, and enter into an earnest search of your hearts, and say unto your selves, Is it so indeed? must I Turn or Die? Must I be Converted or Condemned? It's time for me then to look about me, before it be too late. O why did not I look

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after this till now? Why did I venturously post off, or slubber over so great a business? Was I awake or in my wits! Oh blessed God, what a mercy is it that thou didst not cut off my Life all this while, before I had any certain hope of Eternal Life? Well, God forbid that I should neglect this work any longer. What state is my Soul in? Am I converted, or am I not? Was ever such a change, or work done upon my Soul? Have I been illuminated by the Word and Spirit of the Lord, to see the odiousness of sin, the need of a Saviour, the Love of Christ and the excellencies of God and Glory? Is my Heart broken, or humbled within me, for my former Life? Have I thankfully entertained my Saviour, and Lord that offered himself with Pardon and Life to my Soul? Do I hate my former sinful Life, and the remnant of every sin that is in me? Do I fly from them as my deadly Enemies? Do I give up my self to a Life of Holiness, and Obedience to God? Do I love it, and delight in it? Can I truly say that I am dead to the World, and carnal self; and that I live for God and the Glory which he hath promised? Hath Heaven more of my Estimation, and Resolution than Earth? and is God the dearest and highest in my Soul? Once I am sure, I live principally to the World and Flesh, and God had nothing but some heartless Services, which

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the world could ſpare, and which were the leaving of the fleſh. Is my heart now turned another way? Have I a new deſign, and a new end, and a new train of holy affections? Have I ſet my hopes, and heart in Heaven? And is it not the ſcope, and deſign, and bent of my heart and life, to get well to Heaven, and ſee the glorious Face of God, and live in his everlaſting love and praiſe? And when I ſin, is it againſt the habitual bent, and deſign of my heart? And do I conquer all groſs ſins and am I weary, and willing to be rid of mine infirmities? This is the ſtate of unconverted Souls. And thus muſt it be with me, or I muſt periſh. Is it thus with me indeed, or is it not? It's time to get this doubt reſolved, before the dreadful Judge reſolve it. I am not ſuch a ſtranger to my own heart and life; but I may ſomewhat perceive whether I am thus Converted or not: If I be not, it will do me no good to flatter my Soul with falſe conceits, and hopes. I am reſolved no more to deceive my ſelf; but endeavour to know truly off or on, whether I be converted, yea, or no; that if I be, I may rejoyce in it, and glorifie my gracious Lord, and comfortably go on till I reach the Crown: and if I am not, I may ſet my ſelf on, beg and ſeek after the Grace that ſhould convert me, and may turn without any more delay; for, if I find in time that I am

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out of the way, by the help of Christ I may turn and be recovered; but if I stay till either my heart be forsaken of God in blindness and hardness, or till I be catcht away by Death; it's then too late. There is no place for Repentance and Conversion then; I know it must be now or never.

Sirs, this is my request to you, that you will but take your hearts to task, and thus examine them till you see, if it may be, whether you are Converted or not? and if you cannot find it out by your own endeavours go to your Ministers, if they be faithful and experieneed men, and desire their assistance. The matter is great, let not bashfulness, nor carelesness hinder you. They are set over you to advise you, for the saving of your Soul, as Physicians advise you for the curing of your Bodies. It undoes many thousands that they think they are in the way to Salvation, when they are not; and think that they are Converted, when it is no such thing. And then when we call to them daily to Turn they go away as they came; and think that this concerns not them; for they are turned already, and hope they shall do well enough in the way that they are in, at least if they can pick the fairest Path, and avoid some of the foulest steps; when alas, all this while they live but to the World and Flesh, and are

strangers

strangers to God and Eternal Life; and are quite out of the way to Heaven. And all this is much because we cannot perswade them to a few serious thoughts of their Condition, and spend a few hours in the examining of their states: Is there not many a self deceiving Wretch that hears me this day, that never bestowed one hour, or quarter of an hour in all their lives, to examine their Souls, and try whether they are truly Converted or not? O merciful God, that will care for such Wretches that care no more for themselves, and that will do so much to save them from Hell, and help them to Heaven, who will do so little for it themselves! If all that are in the way to Hell, and in the state of damnation, did but know it, they durst not continue in it. The greatest hope that the Devil hath of bringing you to damnation without a Rescue is by keeping you blindfold, and ignorant of your state, and making you believe that you may do well enough in the way that you are in. If you knew that you were out of the way to Heaven, and were lost for ever if you shou'd die as you are; durst you sleep another night in the state that you are in? durst you live another day in it? Could you heartily laugh, or be merry in such a state? What! And not know but you may be snatcht away to Hell in an hour! Sure it

would

would constrain you to forsake your former Company and Courses; and to betake yourselves to the ways of Holiness, and the Communion of the Saints. Sure it would drive you to cry to God for a new heart, and to seek help of those that are fit to counsel you. There is none of you sure that cares not for being damned. Well, then I beseech you presently make inquiry into your hearts, and give them no rest, till you find out your Condition, that if it be good, you may rejoyce in it, and go on: and if it be bad, you may presently look about for your recovery, as men that believe they must Turn or Die. What say you, Sirs? Will you resolve, and promise to be at thus much labour for your own Souls? Will you fall upon this self-examination when you come home? Is my request unreasonable? Your Consciences knows it is not: Resolve on it then, before you stir; knowing how much it concerneth your Souls. I beseech you for the sake of that God that doth command you, at whose Bar you will shortly all appear, that you will not deny me this reasonable request. For the sake of those Souls that must Turn or Die, I beseech you deny me not; even but to make it your business to understand your own Conditions, and build upon sure ground, and know off or on, whether you are converted, or no; and venture not your Souls on negligent security. But

But perhaps you'll say, What if we should find our selves yet unconverted, what shall we do then? This question leadeth me to my second Doctrine; which will do much to the answering of it, to which I shall now proceed.

Doct. 2. IT is the promise of God, that the wicked shall live if they will but Turn, unfeignedly and throughly Turn.

The Lord here professeth that this is it that he takes pleasure in, that the wicked Turn and Live. Heaven is made as sure to the Converted, as Hell is to the Unconverted. Turn and Live, is as certain a Truth as Turn or Die. God was not bound to provide us a Saviour, nor open to us a Door of Hope, nor call us to Repent and Turn when once we had cast our selves away by sin. But he hath freely done it to Magnifie his Mercy: Sinners, there are none of you shall have cause to go home, and say I preach Desparation to you. Do we use to shut up the Door of Mercy against you? O that you would not shut it up against your selves! Do we use to tell you that God will have no Mercy on you, though you turn and be sanctified? When did you ever hear a Preacher say such a word? You that bark at the Preachers of the Gospel for desiring to keep you out of Hell, and

say,

ſay, that they Preach Deſperation; tell me if you can, when did you ever hear any ſober Man ſay, that there's no hope for you though you repent, and be converted? No, it is the clean contrary that we daily proclaim from the Lord; and whoever is born again, and by Faith and Repentance doth become a new Creature, ſhall certainly be ſaved; and ſo far are we from perſwading you to deſpair of this, that we perſwade you not to make any doubt of it. It is Life, and not Death, that is the firſt part of our meſſage to you; our Commiſſion is to offer Salvation; certain Salvation, a ſpeedy, glorious, everlaſting Salvation, to every one of you: to the poor Beggar, as well as the greateſt Lord; to the worſt of you, even to drunkards, ſwearers, worldlings, Thieves, yea to the deſpiſers and reproachers of the holy way of Salvation. We are commanded by the Lord our Maſter to offer you a pardon for all that's paſt, if you will but now at laſt return and live; we are commanded to beſeech and intreat you to accept the offer, and return to tell you what preparation is made by Chriſt, what Mercy ſtaies for you; what Patience waiteth for you; what thoughts of kindneſs God hath towards you; and how happy, how certain, and unſpeakably happy you may be if you will. We have indeed alſo a meſſage of

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wrath and death: yea, of a twofold wrath and death; but neither of them is our principal Message: we must tell you of the wrath that is on you already, and the death that you are born under, for the breach of the Law of works: but this is but to shew you the need of Mercy, and provoke you to esteem the Grace of the Redeemer. And we tell you nothing but the Truth which you must know: for who will seek out for Physick, that knows not that he is sick? Our telling you of your misery, is not it that makes you miserable, but driveth you out to seek for Mercy. It is you that have brought this death upon your selves. We tell you also of another death, even remediless, and much greater torment, that will fall on those that will not be Converted. But as this is true, and must be told you; so it is but the last, and saddest part of our Message. We are first to offer you Mercy, if you will Turn; and it is only those that will not Turn, nor hear the Voice of Mercy, that we must foretel Damnation to. Will you but cast away your Transgressions, delay no longer; but come away at the Call of Christ, and be Converted, and become new Creatures, and we have not a word of damning wrath, or death to speak against you. I do here in the Name of the Lord of life proclaim to you all that hear me this day,

day, to the worſt of you, to the greateſt, to the oldeſt ſinner, that you may have Mercy and Salvation, if you will but Turn. There is Mercy in God, there is ſufficiency in the ſatisfaction of Chriſt, the promiſe is free and full, and Univerſal; you may have Life, if you will but Turn. But then, as you love your Souls, Remember what Turning it is that Scripture ſpeaks of. It is not to mend the old Houſe, but to pull down all, and build anew, on Chriſt the Rock and ſure Foundation. It is not to mend ſomewhat in a carnal courſe of Life, but to mortifie the fleſh and live after the Spirit. It is not to ſerve the fleſh, and the World, in a more reformed way without any ſcandalous diſgraceful Sins, and with a certain kind of Religiouſneſs; but it is to change your Maſter, and your Works, and End; and ſet your Face the contrary way and do all for the Life that you never ſaw, and dedicate your ſelves, and all you have to God. This is the change that muſt be made, if you will live.

Your ſelves are witneſſes now, that it is Salvation, and not Damnation, that is the great Doctrine I preach to you: and the firſt part of my Meſſage to you. Accept of this, and we ſhall go no farther with you; for I would not ſo much as affraight, or trouble you with the name of Damnation, without neceſſity.

But if you will not be ſaved, there's no remedy, but Damnation muſt take place. For there is no middle place between the two; You muſt have either Life, or Death.

And we are not only to offer you Life; but to ſhew you the grounds on which we do it, and call you to believe that God doth mean, indeed, as he ſpeaks; that the Promiſe is true, and extendeth conditionally to you as well as others; and that Heaven is no fancy, but a true felicity.

If you ask, where is our Commiſſion for this offer? among an hundred Texts of Scripture, I will ſhew it unto you in theſe few.

Firſt, you ſee it here in my Text, and the following Verſes, and in the 18 of Ezek. as plain as can be ſpoken. And in 1 Cor. 5. 17, 18. 19. 20. 21. you have the very ſum of our Commiſſion; if any man be in Chriſt, he is a new Creature: old things are paſt away; behold all things are become new. And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the Miniſtry of Reconciliation; to wit, that God was in Chriſt reconciling the world unto himſelf; not imputing their treſpaſſes to them, and hath committed unto us the Word of Reconciliation; Now then we are Embaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead be ye reconciled unto God; for

for he hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him.] So Mark 16. 15, 16. [Go ye into the World, and preach the Gospel to every Creature, He that believeth (that is, with such a converting Faith as is expressed) and is baptized, shall be saved; and he that believeth not shall be damned.] And Luk. 24. 46, 47. [Thus it behoved Christ to suffer, and to rise from the dead the third day, and that Repentance (which is Conversion) and Remission of sins should be Preached in his Name among all Nations.] And Act. 5. 30, 31. The God of our Fathers raised up Jesus, whom ye slew and hanged on a Tree, him hath God exalted with his right-hand, to be a Prince and a Saviour, to give Repentance to Israel, and forgiveness of sins.] And Act. 13. 38, 39. Be it known unto you therefore Men and Brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe, are justified from all things from which you could not be justified by the Law of Moses.] And lest you think this only is restrained to the Jews, see Gal. 6. 15. [For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature.] And Luk. 14. 17. [Come, for all things are now ready;] and verse 22, 24.

You see by this time that we are commanded to offer Life to you all, and to tell you from God, that if you will Turn, you may Live.

Here you may safely trust your Souls; for the Love of God is the Fountain of this offer, Joh. 3. 16. and the blood of the Son of God hath purchased it; the faithfulness, and truth of God is engaged to make the promise good: Miracles oft sealed up the Truth of it; Preachers are sent through the World to proclaim it, the Sacraments are instituted and used for the solemn Delivery of the Mercy offered, to them that will accept it; and the Spirit doth open the heart to entertain it, and is it self the earnest of the full Possession. So that the truth of it is past controversie, that the worst of you all, and every one of you, if you will but be Converted, may be Saved.

Indeed if you will needs believe that you shall be saved without Conversion, then you believe a falshood; and if I should preach that to you, I should Preach a lie; this were not to believe God, but the Devil and your own deceitful Hearts. God hath his Promise of Life, and the Devil hath his Promise of Life. God's Promise is, [Return and Live;] The Devil's Promise is, [You shall live whether you turn or not.] The words of God are as I have shewed you, [Except ye be Convert-

ed and become as little Children, ye cannot enter into the Kingdom of Heaven, Mat. 18. 3. Except a Man be born again, he cannot enter into the Kingdom of God, Joh. 3. 3. 5. Without Holiness none shall see God, Heb. 12. 14. The Devils word, [You may be saved without being born again and Converted, you may do well enough without being holy, God doth but frighten you, he is more merciful than to do as he saith, he will be better to you than his word.] And alas, the greatest part of the World believe this word of the Devil, before the Word of God; just as our first Sin and Misery came into the World. God said to our first Parents, [If ye eat ye shall die.] And the Devil contradicted him and saith, [ye shall not dye] and the Woman believed the Devil before God. So now the Lord saith, [Turn or Die;] And the Devil saith, [You shall not Die, if you do but cry God have Mercy at last, and give over the Acts of Sin when you can practise it no longer.] And this is the word that the World believes. O hainous wickedness, to believe the Devil before God!

And yet that is not the worst; but blasphemously they call this a Believing and Trusting God, when they put him in the shape of Satan, who was a Lyar from the beginning, and when they believe that the word of God

is a lie, they call this a Trusting God, and say they believe in him, and trust on him for Salvation: Where did ever God say, that the Unregenerate, Unconverted, Unsanctified shall be saved? Shew such a Word in Scripture. I challenge you if you can. Why this is the Devils word, and to believe it, is to believe the Devil, and the sin that is commonly called Presumption; and do you call this a believing, and trusting God? There is enough in the Word of God to comfort, and strengthen the Hearts of the Sanctified; but not a word to strengthen the hands of wickedness, nor to give Men the least hope of being saved, though they be never sanctified.

But if you will Turn, and come into the way of Mercy, the Mercy of the Lord is ready to entertain you. Then trust God for Salvation, boldly and confidently; for he is engaged by his Word to save you. He will be a Father to none but his Children, and he will save none but those that forsake the World, the Devil and the Flesh, and come into his Family to be Members of his Son, and have communion with his Saints. But if they will not come in, it is long of themselves: His doors are open. He keeps none back: He never sent such a Messenger as this to any of you: [It is now too late: I will not receive thee, though thou be converted.]

He might have done ſo, and done you no wrong: but he did not: he doth not to this day: He is ſtill ready to receive you, if you were but ready unfeignedly, and with all your Hearts to Turn. And the fulneſs of this Truth will yet more appear in the two following Doctrines, which I ſhall therefore next proceed to, before I make any farther Application of this.

Doct. 3. GOD taketh Pleaſure in Men's Converſion, and Salvation; but not in their Death, or Damnation: He had rather they would return and Live, than go on and Die.

I ſhall firſt teach you how to underſtand this; and then clear up the truth of it to you.

And for the firſt, you muſt obſerve these following things, 1. A ſimple willingneſs, or complacency is the firſt Act of the Will, following the ſimple apprehenſion of the Underſtanding, before it proceedeth to compare things together. But the chooſing Act of the Will is a following Act, and ſuppoſeth the comparing practical Act of the Underſtanding; and theſe two Acts may often be carried to contrary Objects, without any fault at all in the Perſon.

2. An unfeigned willingneſs may have divers degrees. Some things I am ſo far willing of

of, as that I will do all that lyeth in my power to accompliſh it: and ſome things I am truly willing another ſhould do, when yet I will not do all that ever I am able to procure it, having many Reaſons to diſſwade me therefrom; though yet I will do all that belongs to me to do.

3. The Will of a Ruler, as ſuch, is manifeſted in making and executing Laws; but the will of a Man in his ſimple natural capacity, or as abſolute Lord of his own, is manifeſted in deſiring, or reſolving of Events.

4. A Ruler's Will, as Law-giver, is firſt and principally that his Laws be obeyed, and not at all that the penalty be Executed on any, but only on ſuppoſition that they will not obey his People. But a Ruler's Will, as Judge, ſuppoſeth the Law already either kept or broken; and therefore he reſolveth our Reward, or Puniſhment accordingly.

Having given you thoſe neceſſary Diſtinctions, I ſhall next apply them to the caſe in hand in theſe following Propoſitions.

1. It is the Gloſs of the Word and Creatures, that in this Life we muſt know God; and, ſo according to the Nature of Man, we ſcribe to him Underſtanding and Will, removing all the imperfections that we can, becauſe we are capable of no higher Poſitive Conceptions of him.

2. And on the ſame grounds we do (with the Scripture) diſtinguiſh between the Acts of God's Will, as diverſified from the reſpects, or the Objects, though as to God's Eſſence they are all one.

3. And the boldlier, becauſe that when we ſpeak of Chriſt, we have the more ground for it from his Humane Nature.

4. And thus we ſay, that the ſimple Complacency, Will or Love of God, is to all that is Naturally, or Morally Good, according to the Nature and Degree of its Goodneſs. And ſo he hath pleaſure in the Converſion and Salvation of all, which yet will never come to paſs.

5. And God as Ruler and Law-giver of the World, had ſo far a Practical Will for their Salvation, as to make them a free Deed of Gift of Chriſt and Life, and an Act of Oblivion for all their Sins, ſo be it they will not Unthankfully reject it; and to command his Meſſengers to offer this Gift to all the World, and perſwade them to accept it. And ſo, he doth all that, as Law-giver or Promiſer, belongs to him to do for their Salvation.

6. But yet he reſolveth as Law-giver, that they that will not Turn, ſhall die: And as Judge, when their day of Grace is paſt, he will Execute that Decree.

7. So

7. So That he thus unfeignedly willeth the Conversion of those that never will be Converted, but not as absolute Lord with the fullest efficacious Resolution, not as a thing which he resolveth shall undoubtedly come to pass, or would engage all his power to accomplish. It is in the power of a Prince to set a guard upon a Murderer to see that he shall not murder and be hanged. But if upon good reason he forbear this, and do but send to his Subjects, and warn and intreat them to be murderers, I hope he may well say that he would not have them murder and be hanged; he takes no pleasure in it, but rather that they forbear, and live. And if he do more for some, upon some special reason, he is not bound to do so by all. The King may well say to all Murderers, and Fellons in the Land, [I have no pleasure in your death, but rather that you would obey my Laws, and live: but if you will not I am resolved for all this, that thou shalt die.] The Judge may truly say to the Thief, or a Murderer, [Alas Man, I have no delight in thy death: I had rather thou hadst kept the Law, and saved thy Life: but seeing thou hast not, I must condemn thee, or else I should be unjust.] So though God have no Pleasure in your Damnation, and therefore calls upon you to Return and Live, yet he hath Pleasure of the demonstration of his own

Juſtice, and the executing his Laws; and therefore he is for all this fully reſolved, that if you will not be Converted, you ſhall be Condemned. If God were ſo much againſt the death of the wicked, as that he were reſolved to do all that he can to hinder it, then no Man ſhould be condemned, whereas Chriſt telleth you, that few will be ſaved. But ſo far God is againſt your Damnation, as that he will teach you, and warn you, and ſet before you life and death, and offer you your choice, and command his Miniſters to intreat you not to damn your ſelves, but accept his Mercy, and ſo to leave you without excuſe: but if this will not do, and if ſtill you be Unconverted, he profeſſeth to you, he is reſolved of your damnation, and hath commanded us to ſay to you in his Name, verſe 8. O wicked Man, thou ſhalt ſurely die! And Chriſt hath little leſs than ſworn it over, and over, with a Verily, Verily, Except you be Converted, and born again, ye cannot enter into the Kingdom of Heaven, Mat. 18. 3. Joh. 3. 3. Mark that he ſaith [You cannot] It is in vain to hope for it, and in vain to dream that God is willing of it; for it is a thing that cannot be.

In a word, you ſee then the meaning of the Text, that God, the great Law-giver of the World, doth take no pleaſure in the

Death

Death of the Wicked, but rather that they Turn and Live; though yet he be resolved that none shall Live but those that Turn; and as a Judge even delighteth in Justice, and manifesting his hatred of Sin, though not in their misery which they have brought upon themselves, in it self considered.

2. And for the Proofs of the Point, I shall be very brief in them, because I suppose you easily believe it already.

1. The very Gracious Nature of God proclaimed, Exod. 24. 6. and 26. 6. and frequently elsewhere, may assure you of this; that he hath no pleasure in your death.

2. If God had more pleasure in thy Death, than in thy Conversion and Life, he would not have so frequently Commanded thee in his Word, to Turn; he would not have made thee such Promises of Life, if thou wilt but Turn; he would not have perswaded thee to it by so many Reasons. The Tenour of his Gospel proveth the Point.

3. And his Commission that he hath given to the Ministers of the Gospel, doth fully prove it. If God had taken more Pleasure in thy Damnation, than in thy Conversion and Salvation, he would never have charged us to offer you Mercy, and to teach you the way of Life, both publickly,

and privately; and to intreat, and beseech you to Turn and Live; to acquaint you with your sins, and fore-tell you of your danger; and to do all that possibly we can for your Conversion, and to continue patiently so doing, though you should hate or abuse us for our pains. Would God have done this, and appointed his Ordinances for your good, if he had taken pleasure in your Death?

4. It is proved also by the course of his Providence. If God had rather you were damned than converted and saved, he would not second his Word with his Works, and entice you by his daily kindness to himself, and give you all the Mercies of this Life, which are his means to lead you to Repentance, Rom. 2. 4. and bring you so often under his Rod, to force you into your wits he would not set so many Examples before your Eyes, no nor wait on you so patiently as he doth from day to day, and year to year. These be not signs of one that taketh pleasure in your Death. If this had been his delight, how easily could he have had thee long ago in Hell? How oft before this, could he have catcht thee away in the midst of thy sins with a Curse, or Oath, or Lye in the Mouth, in thy Ignorance and Pride, and Sensuality? When thou wert last in thy drunkenness, or last deriding the ways of God; how easily could he

he have ſtopt thy breath; and tamed thee with his Plagues, and made thee ſoer in another World! Alas, how ſmall a matter is it for the Almighty to rule the Tongue of the prophaneſt railer, and tye the hands of the moſt malicious Perſecutor, or calm the fury of the bittereſt of his Enemies, and make them know that they are but Worms? If he would but frown upon thee, thou wouldeſt drop into thy Grave. If he gave Commiſſion to one of his Angels to go and deſtroy ten thouſand ſinners, how quickly would it be done! how eaſily can he lay thee upon the Bed of languiſhing, and make thee lie roaring there in pain, and make thee eat the words of reproach which thou haſt ſpoken againſt his Servants, his Word, his Worſhip, and his holy ways? and make thee ſend to beg their Prayers whom thou didſt deſpiſe in thy preſumption? How eaſily can he lay that fleſh under gripes and groans, and make it too weak to hold thy Soul, and make it more loathſom than the Dung of the Earth? That fleſh which now muſt have what it loves, and muſt not be diſpleaſed, though God be diſpleaſed; and muſt be humoured in Meat, and Drink, and Cloaths, whatever God ſay to the contrary, how quickly would the frowns of God conſume it? When thou was paſſionately defending thy ſin, and quarrelling with them

them that would have drawn thee from it; and ſhewing thy ſpleen againſt the reprover, and pleading for the works of darkneſs; how eaſily could God have ſnatcht thee away in a moment, and ſet thee before his dreadful Majeſty; where thou ſhouldeſt ſee ten thouſand times ten thouſand of Glorious Angels waiting on his Throne? and there have thee there to plead thy Cauſe, and aſked thee, What haſt thou now to ſay againſt thy Creator, his Truth, his Servants, or his Holy ways? Now plead thy Cauſe, and make the beſt of it thou canſt. Now what canſt thou ſay in excuſe of thy ſins? Now give account of thy worldlineſs and fleſhly life of thy time, of all the Mercies thou haſt had. O how thy ſtubborn heart would have melted, and thy proud looks be taken down, and thy Countenance be appaled, and thy ſtout words turned into ſpeechleſs ſilence, or dreadful cries; if God had but ſet thee thus at his Bar, and pleaded his own Cauſe with thee, which thou haſt here ſo maliciouſly pleaded againſt! How eaſily can he at any time ſay to thy guilty Soul [Come away, and live in that fleſh no more, till the Reſurrection] and it cannot reſiſt? A word of his mouth would take off the poiſe of thy preſent life, and then all thy parts and powers would ſtand ſtill: and if he ſay unto thee,

[Live

[Live no longer; or live in Hell] thou couldest not disobey.

But God hath yet done none of this; but hath patiently forborn thee, and mercifully upheld thee; and given thee that breath which thou didst breath out against him, and given those Mercies which thou didst sacrifice to thy flesh, and afforded thee that provision which thou spentest to satisfie thy greedy throat: he gave thee every minute of that time which thou didst waste in idleness, or drunkenness, or worldliness: and doth not all his patience and mercy, shew that he desired not thy Damnation? Can the Candle burn without the Oil? Can your Houses stand without the Earth to bear them? as well as you can live an hour without the support of God. And why did he so long support thy life, but to see when thou wouldst bethink thee of the folly of thy ways, and return and live? Will any Man purposely put Arms into his enemies hands to resist him? or hold a Candle to a Murderer that is killing his Children, or to an idle servant that plays or sleeps the while? Surely it is to see whether thou wilt at last Return and Live, that God hath so long waited on thee.

5. It is further proved by the sufferings of his Son, that God taketh no pleasure in the death of the wicked: Would he have ransomed

ſomed them from death at ſo dear a rate? Would he have aſtoniſhed Angels and men by his condeſcenſion? Would God have dwelt in fleſh, and have come in the form of a Servant, and have aſſumed Humility into one Perſon with the God-head? and would Chriſt have lived a life of ſuffering, and died a curſed death for ſinners, if he had rather taken pleaſure in their death? Suppoſe you ſaw him but ſo buſie in preaching and healing of them, as you find him in Mark. 3. 21. or ſo long in faſting as in Mat. 4 or all night in prayer, as in Luk. 6. 12. or praying with the drops of blood trickling from him inſtead of ſweat, as Luk. 22. 44. or ſuffering a curſed Death upon the Croſs, and pouring out his Soul as a Sacrifice for our ſins. Would you have thought theſe the ſigns of one that delighteth in the death of the wicked?

And think not to extenuate it by ſaying that it was only for his Elect. For it was the ſin, and the ſin of all the World that lay upon our Redeemer; and his Sacrifice and ſatisfaction is ſufficient for all, and the fruit of it are offered to one as well as another; but it is true, that it was never the intent of his mind, to pardon, and ſave any that would not by Faith and Repentance be Converted. If you had ſeen and heard him weeping and bemoaning the ſtate of diſobedience in impe-

ent people, Luk. 19. 41, 42. or complaining f their ſtubbornneſs, as Mat. 23. 37. O Je-ſalem, Jeruſalam, how oft would I have ga-hered thy Children together, even as a Hen athereth her Chickens under her wings, and e would not? Or if you had ſeen and heard im on the Croſs, praying for his perſecu-ors [Father forgive them, for they know not hat they do.] would you have ſuſpected that e had delighted in the death of the wicked; ven of thoſe that periſh by their wilful un-elief? When God hath ſo loved, (not on-y loved, but ſo loved) as to give his holy be-otten Son, that whoſoever believeth in him, by an effectual Faith) ſhould not periſh, but ave everlaſting Life: I think he hath here-y proved againſt the malice of Men and De-ils, that he takes no pleaſure in the death of he wicked, but had rather that they would urn and Live.

6. Laſtly, If all this will not yet ſatisfie you, ake his own word, that knoweth beſt his wn mind, or at leaſt believe his Oath: but his leadeth me up to the fourth Doctrine.

Doct. 4. THE Lord hath confirmed to us by his Oath, that he hath no plea-ure in the Death of the wicked, but rather hat he turn and Live: that he may leave an no pretence to queſtion the truth of it.

If

If you dare queſtion his Word, I hope you dare not queſtion his Oath. As Chriſt hath ſolemnly proteſted that the Unregenerate and Unconverted cannot enter into the Kingdom of Heaven, Mat. 18. 3. Job 3. 3. So God hath ſworn that his pleaſure is not in their death, but in their Converſion, and Life. And as the Apoſtle ſaith, Heb. 6. 13. 16, 17, 18. Becauſe he can ſwear by no greater than himſelf, he ſaith, As I live, &c. For men verily ſwear by the greater, and an Oath for Confirmation is to them an end of ſtrife; wherein God willing more abundantly to ſhew unto the Heirs of Promiſe, the immutability of his Counſel, confirmed it by an Oath, that by two immutable things, in which it was impoſſible for God to lie, we might have a ſtrong Conſolation, who had fled for refuge to lay hold on the hope ſet before us, which we have as an Anchor of the Soul both ſure and ſtedfaſt. If there be any Man that cannot reconcile this truth with the Doctrine of Predeſtination, or the actual damnation of the wicked, that's his own ignorance; he hath no pretence left to deny or queſtion therefore the truth of the point in hand; for this is confirmed by the Oath of God, and therefore muſt not be diſtorted, to reduce it to other points; but doubtful points muſt rather be reduced to it, and certain truths muſt be believed to agree with

with it, though our ſhallow Brains do hardly diſcern the Agreement.

Uſe. I Do now intreat thee, if thou be an Unconverted ſinner that heareſt theſe words, that thou wouldeſt ponder a little upon the forementioned Doctrines, and bethink thy ſelf a while, who it is that takes pleaſure in thy ſin and Damnation? Certainly, it is not God; he hath ſworn for his part, that he takes no pleaſure in it. And I know it is not the pleaſing of him that you intend it. You dare not ſay, that you drink, and ſwear, and neglect holy duties, and quench the motions of the Spirit, to pleaſe God. That were as if you ſhould reproach the Prince, and break his Laws, and ſeek his death, and ſay, You did all this to pleaſe him.

Who is it then that takes pleaſure in your ſin, and death? Not any that bear the Image of God, for they muſt be like minded to him. God knows, it's ſmall pleaſure to your faithful Teachers to ſee you ſerve your deadly enemy, and madly venture your eternal ſtate, and wilfully run into the flames of Hell. It's ſmall pleaſure to them to ſee upon your ſouls (in the ſad effects) ſuch blindneſs, and hard heartedneſs, and careleſneſs, and preſumption; ſuch wilfulneſs in evil, and ſuch unteachableneſs, and ſtifneſs againſt the ways

of

of life and peace; they know, these are marks of death, and of the wrath of God, and they know from the Word of God, what's like to be the end of them: and therefore it is no more pleasure to them, than to a tender Physician to see the Plague-marks break out upon his Patient. Alas, to foresee your everlasting Torments, and know not how to prevent them! To see how near you are to Hell, and we cannot make you believe it, and consider it. To see how easily, how certainly you might scape, if we knew but how to make you willing! How fare you are for everlasting Salvation, if you would but Turn and do your best, and make it the care and business of your lives! but you will not do it. If our lives lay on it, we cannot perswade you to it. We study day and night what to say to you, that may convince you and perswade you, and yet it is undone: we lay before you the Word of God, and shew you the very Chapter and Verse where it is written that you cannot be saved, except you be converted; and yet we leave the most of you, as we find you: We hope you will believe the Word of God, though you believe not us, and that you will regard it when we shew you the plain Scripture for it, but we hope in vain, and labour in vain, as to any saving change upon your hearts. And do you think that this is a

pleasant

pleasant thing to us? Many a time in secret Prayer we are fain to complain to God with sad hearts [Alas Lord, we have spoken it to them in thy Name, but they little regard us: we have told them what thou bidst us tell them concerning the danger of an unconverted state, but they do not believe us; we have told them that thou hast protested, that there is no peace to the wicked, Isa. 48. 2. and 67. 21. but the worst of them all will scarce believe that they are wicked; we have shewed them thy Word, where thou hast said, That if they live after the flesh they shall die, Rom. 8. 13. but they say, They will believe in thee, when they will not believe thee; and that they will trust in thee, when they give no credit to thy word, and when they hope that the threatnings of thy Word are false, they will yet call this a hoping in God; and though we shew them where thou hast said, that when a wicked man dieth all his hopes perish; yet cannot we perswade them from their deceitful hopes, Prov. 11. 7. We tell them what a base unprofitable thing sin is, but they love it; and therefore will not leave it. We tell them how dear they buy this pleasure, and what they must pay for it in everlasting Torment, and they bless themselves and will not believe it; but will do as the most do; and because God is merciful, they will not believe him, but will venture their Souls, come

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on it what will; we tell them how ready the Lord is to receive them; and this doth but make them delay their Repentance, and be bolder in their sin. Some of them say they purpose to repent, but they are still the same; and some say they do repent already, while yet they are not converted from their sins. We exhort them, we intreat them, we offer them our help, but we cannot prevail with them: but they that were Drunkards, are Drunkards still; and they that were voluptuous flesh-pleasing wretches, are such still; and they that were worldlings, are worldlings still; and they that were ignorant, and proud, and self-conceited, are so still. Few of them will see, and confess their sin, and fewer will forsake it, but comfort themselves, that all men are sinners? as if there were no difference between a Converted sinner, and an Unconverted: Some of them will not come near us, when we are willing to instruct them, but they know enough already, and need not our instruction; and some of them will give us the hearing, and do what they list; and most of them are like dead men that cannot feel? so that when we tell them of the matters of everlasting Consequence, we cannot get a word of it to their hearts. If we do not obey them, and humour them in baptizing the Children of the most obstinate and wicked, and giving them the Lords Supper

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and doing all that they would have us, though never so much against the word of God, they will hate us, and rail at us; but if we beseech them to confess, and forsake their sin, and save their souls, they will not do it. We tell them, if they will but Turn, we will deny them none of the Ordinances of God, neither Baptism to their Children, nor the Lords Supper to themselves; but they will not hear us; they would have us to disobey God, damn our own souls, to please them; and yet they will not turn, and save their own souls, to please God. They are wiser in their own Eyes, than all their Teachers; they judge, and are confident in their own way; and if we would never so fain, we cannot change them. Lord, This is the case of our miserable neighbours, and we cannot help it; we see them ready to drop into Hell, and we cannot help it; we know if they would unfeignedly turn, they might be saved; but we cannot perswade them; if we would beg it of them on our knees, we cannot perswade them to it; if we would beg it of them with tears, we cannot perswade them; and what more can we do? These are the secret complaints, and moans that many a poor Minister is fain to make. And do you think that he hath any Pleasure in this? Is it a pleasure to him to see you go on in sin, and cannot stop you? to see you so miserable, and cannot so much as make you

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ſenſible of it? to ſee you merry, when you are not ſure to be an hour out of Hell? to think what you muſt for ever ſuffer, becauſe you will not turn? and to think what an everlaſting life of Glory you wilfully deſpiſe and caſt away? What ſadder thing can you bring to their Hearts, and how can you deviſe to grieve them more?

Who is it then that you pleaſure by your ſin and death? It is none of your underſtanding godly Friends. Alas, it is the grief of their Souls to ſee your miſery, and they lament you many a time when you give them little thanks for it, and when you have no hearts to lament your ſelves.

Who is it then that takes pleaſure in your ſin? It is none but three great Enemies of God, whom you renounced in your Baptiſm, and now are turned falſly to ſerve.

1. The Devil indeed takes pleaſure in your ſin, and death: For this is the very end of all his Temptations. For this he watcheth night and day: You cannot deviſe to pleaſe him better, than to go on in ſin: How glad is he when he ſees thee going to the Alehouſe or other ſin, and when he heareth thee curſe or ſwear, or rail? How glad is he when he heareth thee revile the Miniſter that would draw thee from thy ſin, and help to ſave thee? Theſe are his delight.

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2. The wicked are also delighted in it; For it is agreeable to their Nature.

3. But I know, for all this, that it is not the pleasing of the Devil, that you intend, even when you please him; but it is your own flesh, the greatest and most dangerous enemy that you intend to please. It is the flesh that would be pampered, that would be pleased in meat and drink, and cloathing, that would be pleased in your company, and pleased in applause and credit with the World, and pleased in sports and lusts, and idleness; this is the Gulph that devoureth all. This is the very God that you serve, For the Scripture saith of such, that their Bellies are their Gods, Phil. 3. 18.

But I beseech you stay a little, and consider the business.

1. Quest. Should your Flesh be pleased before your Maker? Will you displease the Lord, and displease your Teacher, and your godly friends, and all to please your brutish Appetites, or sensual desires? Is not God worthy to be the Ruler of your flesh? If He shall not rule it, He will not save it; you cannot in Reason expect that he should.

2. Quest. Your flesh is pleased with your sin; but is your Conscience pleased? Doth not it grudge within you, and tell you sometimes that all is not well, and that your Case

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is not so safe as you make it to be? and should not your souls and consciences be pleased before that corruptible flesh?

3. Quest. But is not your flesh preparing for its own displeasure also? It loves the bait, but doth it love the hook? It loves the strong drink and sweet morsels; it loves its ease and sports, and merriment; it loves to be rich, and well spoken of by Men, and to be some body in the world; but doth it love the curse of God? Doth it love to stand trembling before his Bar, and to be judged to everlasting fire? Doth it love to be tormented with the Devils for ever? Take all together, for there is no separating sin, and hell, but only by Faith and true Conversion; if you will keep one, you must have the other. Death and Hell be pleasant to thee, no wonder then if you go on in sin: But if they be not (as I am sure they be not) then what if sin were never so pleasant, is it worth the loss of Life Eternal? Is a little drink, or meat, or ease; is the good word of sinners, is the riches of this world to be valued above the joys of Heaven? Or are they worth the sufferings of Eternal fire? Sirs, these questions should be considered before you go any further, by every man that hath reason to consider, and that believes he hath a soul to save or lose.

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Well, the Lord here sweareth that he hath no pleasure in your death, but rather that you would Turn and Live; if yet you will go on and die rather than Turn, remember it was not to please God that you did it: it was to please the World, and to please your selves. And if men will damn themselves, to please themselves, and turn into endless Torments for Delight, and have not the wit, the hearts, the grace, to hearken to God, or Man, that would reclaim them, what Remedy but they must take what they get by it, and repent it in another manner, when it is too late! Before I proceed any further in the Application, I shall come to the next Doctrine; which giveth me a fuller ground for it.

Doct. 5. SO earnest is God for the Conversion of sinners, that he doubleth his Commands, and Exhortations with vehemency; Turn ye, Turn ye, why will you die?

This Doctrine is the Application of the former, as by a Use of Exhortation, and accordingly I shall handle it. Is there ever an Unconverted sinner that heareth these vehement words of God? Is there ever a Man or Woman in this Assembly that is yet a stranger to the renewing sanctifying work of the Holy Ghost? (It is an happy Assembly, if

it be not so with the most) Hearken then to the Voice of your Maker, and turn to him by Christ without delay. Would you know the Will of God? Why this is his Will, that you presently Turn. Shall the living God send so earnest a Message to his Creatures, and should they not obey? Hearken then all you that live after the flesh; the Lord that gave thee thy breath and being, hath sent a Message to thee from Heaven; and this is his Message, [Turn ye, Turn ye, why will you die?] He that hath Ears to hear, let him hear. Shall the Voice of the Eternal Majesty be neglected? If he do but terribly Thunder, thou art afraid. O but this Voice doth more nearly concern thee. If he did but tell thee, thou shalt die to morrow, thou wouldst not make light of it. O but this word concerneth thy Life or Death everlasting. It is both a Command and an Exhortation. As if he had said to thee, [I charge thee upon the allegiance that thou owest to me thy Creator and Redeemer, that thou renounce the flesh, the world, and the Devil, and turn to me that thou maiest live. I condescend to intreat thee, as thou either lovest or fearest him that made thee; as thou lovest thine own Life, even thine everlasting Life, Turn and Live: as ever thou wou'dst escape eternal Misery, Turn, Turn, for why wilt thou die?] And is there a heart

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in Man, in a reasonable Creature, that can once refuse such a Message, such a Command, such an Exhortation as this? O what a thing then is the heart of Man!

Hearken then all that love your selves, and all that regard your own Salvation; Here is the joyfullest Message that ever was sent to the Ears of man, Turn ye, Turn ye, why will ye die? You are not yet shut up under desperation. Here is Mercy offered you; Turn and you shall have it. O Sirs, with what glad and joyful hearts should you receive these Tidings! I know this is not the first time that you have heard it; but how have you regarded it, or how do you regard it now? Hear all you ignorant careless sinners, the Word of the Lord! Hear all you worldlings, you sensual flesh-pleasers; you Gluttons, and Drunkards; and Whoremongers, and Swearers; you Railers and Backbiters, Slanderers and Lyars; Turn ye, Turn ye, why will you die?

Hear all you cold, and out-side Professors, and all that are strangers to the Life of Christ, and never knew the Power of his Cross and Resurrection, and never felt your Hearts warmed with his Love, and live not on him as the strength of your Souls; Turn ye, Turn ye, why will ye die?

Here all that are void of the love of God whose hearts are not toward him, nor take up with the Hopes of Glory, but set more by your Earthly prosperity and delights than by the joys of Heaven; all you that are Religious but a little on the by, and give God no more than your flesh can spare that have not denyed your carnal selves, and forsaken all that you have for Christ, in the estimation and grounded resolution of your souls, but have some one thing in the world so dear to you, that you cannot spare it for Christ, if he require it, but will rather venture on his displeasure, than forsake it; Turn, Turn ye, why will you dye?

If you never heard it, or observed it before, Remember that you were told from the Word of God this day, that if you will not Turn, you may Live; and if you will not Turn, you shall surely dye.

What now will you do, Sirs? What is your resolution? Will you turn, or will you not? Halt not any longer between two opinions: If the Lord be God, follow him: If your flesh be God, then serve it still. If Heaven be better than Earth and fleshly pleasures, come away then and seek a better Country, and lay up your Treasure where Rust and Moths do not corrupt, and Thieves cannot break through and steal, and be awakened

lift with all your might, to seek the Kingdom that cannot be moved, Heb. 12. 28. and to imploy your lives on a higher design, and turn the stream of your cares, and labours another way than formerly you have done. But if Earth be better than Heaven, or will do more for you, or last you longer; then keep it and make your best of it, and follow it still. Sirs, are you resolved what to do? If you be not, I will set a few more moving Considerations before you, to see if Reason will make you resolve.

Consider first, What preparations Mercy hath made for your salvation; and what pity it is that any Man should be damned after all this. The time was, when the flaming sword was in the way, and the curse of God's Law would have kept thee back; if thou hadst been never so willing to turn to God: The time was when thy self, and all the Friends that thou hast in the World, could never have produced thee the pardon of thy sins past, though thou hadst never so much lamented and reformed them. But Christ hath removed this impediment, by the reason of his Blood. The time was that God was wholly unreconciled, as being not satisfied for the violation of his Law: But now he is so far satisfied, and reconciled, as that he hath made thee a free Act of Oblivion, and a free

deed of Gift of Christ and Life, and offere
it to thee, and intreateth thee to accept
and it may be thine if thou wilt. For,
was in Christ reconciling the World to him
self, and hath committed to us the word
actual reconciliation, 2 Cor. 5. 18, 19. Si
ners, we are commanded to do this Messag
to you all, as from the Lord. [Come, for a
things are ready, Luk. 14. 17.] Are all thing
ready, and are you unready? God is ready
entertain you, and pardon all that you ha
done against him, if you will but come.
long as you have sinned, as wilfully as yo
have sinned, as hainously as you have sinned
he is ready to cast all behind his back, if yo
will but come. Though you have been Pro
digals, and run away from God, and ha
staid so long, he is ready even to meet you
and embrace you in his Arms, and rejoyce
your Conversion, if you will but Turn. Ev
the Earthly Worldlings, and swinish Drun
kard, may find God ready to bid them wel
come, if they will but come. Doth not th
turn thy Heart within thee? O sinner,
thou have an Heart of flesh, and not of ston
in thee, methinks this should melt it. Sha
the dreadful Infinite Majesty of Heaven, ev
wait for thy returning, and be ready to receiv
thee, who hast abused him, and forgotte
him so long? Shall he delight in thy Conv
sion

sion, that might at any time glorifie his Justice in thy Damnation, and yet doth it not melt thy Heart within thee, and art thou not yet ready to come in? Hast thou not as much reason to be ready to come, as God hath to invite thee, and bid thee welcome?

But that's not all, Christ hath done his part on the Cross, and made such way for thee to the Father, that on his account thou maiest be welcome, if thou wilt come. And yet art thou not ready?

A Pardon is already expresly granted, and offered thee in the Gospel. And yet art thou not ready?

The Ministers of the Gospel are ready to assist thee, to instruct thee, and pronounce the absolving words of Peace to thy Soul, they are ready to pray for thee, and to seal up thy pardon by the administration of the holy Sacrament; and yet art thou not ready?

All that fear God about thee, are ready to rejoyce in thy Conversion, and to receive thee into the Communion of Saints, and to give thee the right-hand of fellowship, yea, though thou hadst been one that had been cast out of their Society: they dare not but forgive where God forgiveth, when it is manifest to them by thy Confession, and amendment; they dare not so much as hit thee in the Teeth with thy former sins, because

they know that God will not upbraid thee with them. If thou hadst been never so scandalous, if thou wouldest but heartily be Converted and come in, they would not refuse thee; let the world say what they would against it. And are all these ready to receive thee, and yet art thou not ready to come in?

Yea, Heaven it self is ready: the Lord will receive thee into the glory of his Saints; as vile a Beast as thou hast been, if thou wilt but be cleansed; thou maiest have a place before his Throne; his Angels will be ready to guard thy Soul to the place of joy, if thou do but unfeignedly come in. And is God ready, the Sacrifice of Christ ready, the Promise Ready, and Pardon ready? Are Ministers ready, and the People of God ready, and Heaven it self ready, and Angels ready, and all these but waiting for thy Conversion, and yet art thou not ready? what not ready to live, when thou hast been dead so long? not ready to come to thy right understanding, (as the Prodigal is said to come to himself, Luk. 15. 17.) when thou hast been besides thy self so long? Not ready to be saved, when thou art even ready to be condemned; Art thou not ready to lay hold on Christ that would deliver thee, when thou art even ready to drown and sink into damnation? Art thou not ready to be saved from Hell,

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when thou art even ready to be caſt remedilesly into it? Alas Man! doſt thou know what thou doſt? If thou die unconverted, there is no doubt to be made of thy damnation: and thou art not ſure to live an hour; and yet art thou not ready to Turn, and to come in, O miſerable wretch! haſt thou not ſerved the Fleſh and the Devil long enough? Yet haſt thou not enough of ſin? Is it ſo good to thee, or ſo profitable for thee? Doſt thou know what it is, that thou wouldeſt yet have more of it? Haſt thou had ſo many Calls, and ſo many Mercies, and ſo many Blows, and ſo many Examples; Haſt thou ſeen ſo many laid in the Grave, and yet art thou not ready to let go thy ſins, and come to Chriſt? What! after ſo many convictions, and gripes of Conſcience, after ſo many purpoſes and promiſes, art thou not yet ready to turn and live? O that thy eyes, thy heart were opened to know how fair an Offer is now made to thee! and what a joyful Meſſage it is that we are ſent on, to bid thee come, for all things are ready.

2. Conſider alſo what Calls thou haſt to Turn and Live. How many, how loud, how earneſt, how dreadful; and yet what encouraging, joyful Calls?

For the Principal Inviter, it is God himſelf. He that commandeth Heaven and Earth,

commandeth thee to Turn; and presently, without delay, to Turn; he commands the Sun to run its course, and to rise upon thee every morning; and though it be so glorious a Creature, and many a time bigger than all the Earth, yet it obeyeth him, and faileth not one minuit of its appointed time. He commandeth all the Planets, and the Orbs of Heaven, and they obey; He commandeth the Sea to ebb and flow, and the whole Creation to keep its course, and all obey him: The Angels of Heaven obey his Will, when he sends them to Minister to such silly Worms as we on Earth, Heb. 1. 14. And yet if he command but a sinner to turn, he will not obey him: He only thinks himself wiser than God, and He cavils and pleads the cause of sin, and will not obey. If the Lord Almighty say the word, the Heavens and all therein obey him: but if he call but a Drunkard out of an Ale-house, he will not obey; or if he call a worldly fleshly sinner to deny himself, and mortifie the flesh, and set his Heart on a better Inheritance, he will not obey.

If thou hadst any love in thee, thou wouldst know the Voice, and say, O this is my Fathers Call! how can I find in my Heart to disobey? For the Sheep of Christ do know and hear his Voyce, and they follow him, and he giveth them eternal Life, Joh. 10. 4. If thou had

hadst any Spiritual Life and Sense in thee, at least thou wouldst say, This Call is the dreadful Voice of God, and who dare disobey? For saith the Prophet, Amos 3. 8. The Lion hath roared, who will not fear? God is not a man that thou shouldst dally, and play with him: Remember what he said to Paul at his Conversion, [It is hard for thee to kick against the pricks, Acts 9. 5.] Wilt thou yet go on and despise his Word, and resist his Spirit, and stop thine Ear against his Call? Who is it that will have the worst of this? Dost thou know whom thou disobeyest, and contendest with, and what thou art doing? It were a far wiser, and easier task for thee to contend with the Thornes, and spurn them with thy bare Feet, and beat them with thy bare Hands, or put thy Head into the burning Fire. Be not deceived, God will not be mocked, Gal. 6. 7. Whoever else be mocked, God will not; you had better play with the fire in your Thatch, than with the fire of his burning Wrath. For our God is a consuming fire, Heb. 12. 29. O how unmeet a match art thou for God! It is a fearful thing to fall into his hands, Heb. 10. 31. And therefore it is a fearful thing to contend with him, or resist him. As you love your own Souls, take heed what you do. What will you say, if he begin in wrath to plead with you; What will you

do

do, if he take you once in hand) Will you then strive against his Judgment, as now ye do against his Grace? saith the Lord, Isa. 27. 3. 6. Fury is not in me; (that is) I delight not to destroy you; I do it as it were unwillingly; but yet [Who will set the Bryars and Thorns against me in Battel? I would go through them; I would burn them together. Or let him take hold of my strength, that he may make peace with them, and he shall make peace with me.] It's an unequal Combat for the Bryers and Stubble to make war with the Fire.

And thus you see, Who it is that calleth you, that should move you to hear his Call, and Turn; so consider all by what Instruments, and how often, and how earnestly he doth it.

1. Every Leaf of the blessed Book of God hath as it were a voice, and calls out unto thee, Turn and Live; Turn or thou wilt die. How canst thou open it and read a Leaf, or hear a Chapter, and not perceive God bids thee Turn?

2. It is the voice of every Sermon that thou heareſt; for what else is the scope and drift of all, but to call and perswade, and intreat thee for to Turn.

3. It is the voice of many a motion of the Spirit, that secretly speaks over these words again, and urgeth thee to Turn.

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4. It is likely sometime it is the voice of thy own Conscience. Art thou not sometimes convinced that all is not well with thee? And doth not thy Conscience tell thee that thou must be a new Man, and take a new course, and often call upon thee to return?

5. It is the voice of the gracious Examples of the Godly. When thou seest them live an heavenly life, and fly from the sin which is thy delight, this really calls upon thee to Turn.

6. It is the voice of all the Works of God. For they also are God's Books, that teach thee this Lesson, by shewing thee his Greatness and Wisdom, and goodness, and calling thee to observe them, and admire the Creator, Psal. 19. 1. 2. The Heavens declare the glory of God, and the Firmament sheweth his handiwork: Day unto day uttereth speech, Night unto night sheweth knowledge. Every time the Sun riseth upon thee, it really calleth thee to Turn, as if it should say, [What do I travel and compass the World for, but to declare to Men the glory of their Maker, and to light them to do his work? And do I still find thee doing the work of sin, and sleeping out thy Life in negligence? Awake thou that sleepest and arise from the dead, and Christ shall give thee Light, Ephes. 5. 14. The night is spent, the day is at hand; it is now high time to awake,

awake out of sleep; Let us therefore cast of
the works of Darkness, and let us put on
the Armour of Light. Let us walk honestly a
in the day, not in rioting and drunkenness, no
in chambering and wantonness, not in strif
and envying; but put ye on the Lord Jesu
Christ, and make no provision for the flesh t
fulfil the lust thereof, Rom. 13. 11, 12, 13, 14.
This Text was the means of Austin's Con-
version.

7. It is the voice of every Mercy thou do
possess. If thou couldst but hear, and under
stand them, they all cry out unto thee, Turn
Why doth the Earth bare thee; but to seek
and serve the Lord? Why doth it afford the
its Fruit, but to serve him? Why doth th
Air afford thee breath, but to serve him
Why do all the Creatures serve thee wit
their Labours and their Lives; but that thou
mightest serve the Lord of them, and thee
Why doth he give thee time, and health an
strength, but for to serve him? Why hast
thou meat, and drink, and cloaths, but for
his service? Hast thou any thing which thou
hast not received? And if thou didst receiv
them it's reason thou shouldest bethink thee
from whom, and to what end and use thou
didst receive them. Didst thou never cry
him for help in thy distress? and didst th
not then understand that it was thy part

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Turn, and ſerve him, if he would deliver thee! He hath done his part, and ſpared thee yet longer, and tryed thee another, another year; and yet doſt thou not Turn? You know the parable of the unfruitful Fig-tree, Luk. 10. 6, 7, 8, 9. When the Lord had ſaid, Cut it down, why cumbreth it the Ground? he was intreated to try it one year longer, and then if it proved not fruitful, to cut it down. Chriſt himſelf there makes the Application twice over, verſ. 3. and 5. [Except ye repent, ye ſhall all likewiſe periſh.] How many years hath God looked for the fruits of love and holineſs from thee, and hath found none? And yet he hath ſpared thee, How many a time by thy wilful ignorance, and careleſneſs, and diſobedience, haſt thou provoked Juſtice to ſay, Cut him down, why cumbreth he the Ground? And yet Mercy hath prevailed, and patience hath forborn the killing, damning blow to this day; if thou hadſt the underſtanding of a man within thee, thou wouldſt know that all this calleth thee to Turn. Doſt thou think thou ſhalt ſtill eſcape the Judgment of God? Or deſpiſeth thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance? but after thy hardneſs and impenitent heart, treaſureth up unto thy ſelf wrath

againſt

against the day of wrath, and Revelation the Righteous Judgment of God; who will render to every man according to his deeds Rom. 2. 3, 4, 5, 6.

8. Moreover, it is the voice of every affliction to call thee to make haste and Turn Sickness and pain cry Turn; and poverty and loss of friends, and every twig of the chastising rod, cry Turn; and yet wilt thou not hearken to the Call? These have come near thee, and made thee feel; they have made thee groan, and can they not make thee Turn?

9. The very frame of thy Nature and Being it self, bespeaketh thy Return: Why hast thou Reason, but to rule thy flesh, and serve thy Lord? Why hast thou an understanding soul, but to learn and know his will and do it? Why hast thou an heart within thee, that can love and fear, and desire, but that thou shouldst fear him, and love him and desire after him?

10. Yea, thine own engagements by promise to the Lord, do call upon thee to Turn and serve him, Thou hast bound thy self to him by a Baptismal Covenant, and renounced the World, the Flesh, and the Devil: This thou hast confirmed by the profession of Christianity, and renewed it at Sacrament and in times of affliction; and wilt thou

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promise and vow, and never perform; and turn to God?

Lay all these together now, and see what should be the Issue. The holy Scripture calls upon thee to Turn; The Ministers of Christ do call upon thee to Turn: The Spirit cries Turn: Thy Conscience cries Turn: The godly by perswasions and Examples cry Turn: the whole World, and all the Creatures therein, that are presented to thy Consideration, cry Turn: the patient forbearance of God, cries Turn; all the Mercies which thou receivest, cry Turn: the Rod of God's Chastisement, cries Turn: thy Reason, and the frame of thy Nature bespeaks thy turning; and so do all thy promises to God; and yet art thou not resolved to turn?

3. Moreover, poor hard-hearted sinner! Didst thou ever consider upon what terms thou standest all this while with him that calleth on thee for to Turn? Thou art his own and owest him thy self, and all thou hast; and may he not Command his own? Thou art his absolute Servant, and shouldest serve no other Master. Thou standest at his Mercy, and thy Life is in his hand; and he is resolved to save thee upon no other Terms; thou hast many malicious spiritual enemies, that would be glad if God would but forsake thee, and let him alone with thee, and leave thee to their

their will; how quickly would they deal with thee in another manner? And thou canst not be delivered from them, but by turning unto God. Thou art fallen under his wrath by thy sin already; and thou knowest not how long his Patience will yet wait. Perhaps this is the last year, perhaps the last day; his sword is even at thy Heart, while the word is in thine Ear; and if thou turn not, thou art a dead, and undone Man. Were thy Eyes but open to see where thou standest, even upon the brink of Hell, and to see how many thousands are there already that did not turn, thou wouldst see that it's time to look about thee.

Well Sirs, look inwards now, and tell me how are your hearts affected with these offers of the Lord? You hear what is his mind; he delighteth not in your death: he calls to you, Turn, Turn: it's a fearful sign if all this move thee not, or if it do but half move thee; and much more if it make thee more careless in thy misery, because thou heareſt of the mercifulness of God. The working of the Medicine will partly tell us whether there be any hope of the Cure. O what glad tidings would it be to those that are now in Hell, if they had but such a Message from God! what a joyful word would it be to hear this [Turn and Live] Yet

what

what a welcome word wou'd it be to thy ſelf, when thou haſt felt that wrath of God but an hour! Or, if after a thouſand or ten thouſand years torment, thou couldſt but hear ſuch a word from God, [Turn and live] and yet wilt thou neglect it, and ſuffer us to return without our errand?

Behold, ſinners, we are ſent here as the Meſſengers of the Lord, to ſet before you Life and Death: What ſay you? Which of them will you chooſe? Chriſt ſtandeth as it were by thee, with Heaven in one hand, and Hell in the other, and offereth thee thy choice; which wilt thou chooſe? The Voice of the Lord maketh the Rocks to tremble, Pſal. 26. And is it nothing to hear him threaten thee, if thou wilt not Turn? Doſt thou not underſtand and feel this Voice, [Turn ye, Turn ye, why will you die?] Why? It is the Voice of Love, of infinite Love, of thy beſt and kindeſt Friend, as thou mighteſt eaſily perceive by the motion; and yet canſt thou neglect it? It is the voice of pitty and compaſſion. The Lord ſeeth whether thou art going, better than thou doſt, which makes him call after thee; Turn, Turn. He ſeeth what will become of thee, if thou turn not: He thinketh with himſelf, Ah this poor ſinner will caſt himſelf into endleſs torments, if he do not Turn: I muſt in Juſtice deal with him according to my righ-

righteous Law and therefore he calleth after thee, Turn, turn, O ſinner! If you did but know the thouſandth part as well as God doth, the danger that is near you, and the miſery that you are running into, we ſhould have no more need to call after you to Turn.

Moreover, this voice that calleth to thee, is the ſame that hath prevailed with thouſands already, and called all to Heaven that are now there: And they would not now for a thouſand Worlds that they had made light of it, and not turned to God. Now what are they poſſeſſing that turned at God's Call? Now perceive that it was indeed the voice of Love that meant them no more harm then their Salvation. And if thou wilt obey the ſame Call, thou ſhalt come to the ſame happineſs. There be millions that muſt for ever lament that they turned not, but there's never a ſoul in Heaven that is ſorry that they were Converted.

Well ſirs, are you yet reſolved, or are you not? Do I need to ſay any more to you, what will you do? Will you turn or not? Speak man in thy heart to God, though thou ſpeak not out to me: ſpeak, leſt he take thy ſilence for denial. Speak quickly, leſt he never make thee the like offer more. Speak reſolvedly, and not waveringly; for he will have no Indifferents to be his followers. Say

thy

thy heart now without any more delay even before thou ſtir hence. [By the Grace of God I am reſolved preſently to turn. And becauſe I know my own inſufficiency, I am reſolved to wait on God for his Grace, and to follow him in his ways, and forſaken my former courſes and companions, and give up my ſelf to the guidance of the Lord.]

Sirs, you are not ſhut up in the darkneſs of Heatheniſm nor in the deſperation of the damned; Life is before you: and you may have it on reaſonable terms, if you will; yea on free-coſt if you will accept it. The way of God lieth plain before you: the Church open to you, you may have Chriſt, and Pardon, and Holineſs, if you will. What ſay you? Will you, or will you not? If you ſay nay; or ſay nothing, and ſtill go on, God is witneſs, and this Congregation is witneſs, and your own Conſciences are witneſſes how fair an offer you had this day. Remember you might have had Chriſt, and would not remember, when you have loſt it, that you might have had Eternal Life, as well as others, and would not; and all becauſe you would not Turn!

But let us come to the next Doctrine, and hear your Reaſons.

Doct. 6.

Doct. 6. THE Lord condescendeth to reason the Case with unconverted sinners, and to ask them why they will die?

A strange disputation it is, both as to the Controversie and as to the Disputants.

1. The Controversie, or Question propounded to dispute of, is, Why wicked men will damn themselves? Or, why they will rather die than Turn? Whether they have any sufficient Reason for so doing?

2. The Disputants are God and Man; the most Holy God, and wicked Unconverted Sinner.

Is it not a strange thing which God doth seem here to suppose, that any Man should be willing to die, and be damned, yea, that this should be the case of all the wicked; that is, of the greatest part of the World? But you will say, This cannot be; for Nature desireth the Preservation and felicity of it self: and the wicked are more selfish than others, and not less, and therefore how can any man be willing to be damned?

To which I Answer, 1. It is a certain Truth, that no man can be willing of any evil as evil, but only as it hath some appearance of good; much less can any man be willing to be eternally tormented. Misery, as such

is

desired by none. 2. But yet for all that, it is most true which God here teacheth us, that the cause why the wicked die and are damned, is because they will die and be damned. And this is true in several respects.

1. Because they will go the way that leads to Hell; though they are told by God, and Man, whither it goes, and whither it ends; and though God hath so often professed in his Word, that if they hold on in that way, they shall be condemned; and that they shall not be saved, unless they Turn, Isa. 48. 22. and 57. 21. [There is no peace (saith the Lord) unto the wicked, Isa. 59. 8. The way of Peace they know not; there is no Judgment in their goings; they have made them crooked Paths: Whosoever goeth therein, shall not keep peace.] They have the Word, and the Oath of the living God for it, that if they will not Turn, they shall not enter into his rest. And yet, wicked they are, and wicked they will be, let God and Man say what they will; Fleshly they are, and fleshly they will be: Worldlings they are, and Worldlings they will be: though God hath told them, that the Love of the World is enmity to God, and that if any Man love the World (in that measure) the love of the Father is not in him, Jam. 4. 4. 1 Joh. 2. 15. so that consequentially these Men are willing

willing to be damned, though not directly they are willing of the way to Hell, and lo the certain cauſe of their Torment; thoug they be not willing of Hell it ſelf, and do n love the pain which they muſt endure.

Is not this the truth of your Caſe, Sirs You would not burn in Hell, but you wi kindle the fire by your ſins, and caſt you ſelves into it; you would not be tormente with Devils for ever, but you will do th which will certainly procure it, in deſpight all that can be ſaid againſt it. It is juſt as if yo would ſay, I will drink this Rats-bane or oth Poiſon, but yet I will not die. I will caſt m ſelf headlong from the top of a Steeple, b yet I will not kill my ſelf; I will thruſt thi Knife into my heart, but yet I will not tak away my life; I will put this fire into the thatc of my houſe, but yet I will not burn it. Juſt it is with wicked men; they will be wicked and they will live after the fleſh, and th world, and yet they would not be damne But do you not know that the means d lead unto the end? and that God hath b his righteous Law concluded that ye mu repent or periſh? He that will take Poyſo may as well ſay plainly, I will kill my ſelf, f it will prove no better in the end: Thou perhaps he loved it for the ſweetneſs of t Sugar that was mixt with it, and would n

perſwaded that it was Poyſon, but that he ight take it and do well enough; but it is ot his conceits and confidence that will ſave is Life. So if you will be Drunkards, or ornicators, or Worldlings, or live after the eſh, you may as well ſay plainly, we will be amned. For ſo you ſhall be unleſs you Turn. Would you not rebuke the folly of a hief or Murderer, that would ſay, [I will eal, and kill, but I will not be hanged] when e knows that if he do the one, the Judge n Juſtice will ſee that the other be done? f he ſay, I will ſteal and murder, he may s well ſay plainly, I will be hanged; and f you will go on in a Carnal life, you may s well ſay plainly, We will go to Hell.

2. Moreover, The wicked will not uſe thoſe means, without which there is no hope of their Salvation: He that will not eat, may as well ſay plainly he will not live, unleſs he can tell how to live without Meat; He that will not go his journey, may as well ſay plainly, he will not come to the end. He that falls into the water, and will not come out, nor ſuffer another to help him out, may as well ſay plainly, he will be drowned. So if you be carnal and ungodly, and will not be converted, nor uſe the means by which you ſhould be converted, but think it more ado than needs, you may as well ſay plainly, you will

be damned. For if you have found out a w to be ſaved without Converſion, you ha done that which was never done before.

3. Yea, this is not all, but the wicked a unwilling, even of Salvation it ſelf. Thou they may deſire ſomewhat which they c by the Name of Heaven, yet Heaven it ſe conſidered in the true nature of the Felicit they deſire not: Yea, their hearts are qui againſt it. Heaven is a ſtate of perfect Hol neſs, and of continual Love and Praiſe t God, and the wicked have no heart to thi The imperfect Love and Praiſe, and Holine which is here to be attained, they have n mind of; much leſs of that which is ſo muc greater: The joys of Heaven are of ſo pur and ſpiritual a nature, that the heart of th wicked cannot truly deſire them.

So that by this time you may ſee on wha ground it is that God ſuppoſeth that the wick ed are willing of their own deſtruction: The will not Turn, though they muſt Turn o die! they will rather venture on certain miſe ry, than be converted; and then to quiet them ſelves in their ſins, they will make themſelve believe that they ſhall neverthelefs eſcape.

2. And as this Controverſie is matter o wonder (that ever Men ſhould be ſuch ene mies to themſelves, as wilfully to caſt away their Souls) ſo are the Diſputants too. That

God

God should stoop so low, as thus to plead the Case with Man, and that Man should be so strangely blind and obstinate, as to need all this in so plain a case, yea and to resist all this, when their own Salvation lieth upon the Issue.

No wonder if they will not hear us, that are Men, when they will not hear the Lord himself: As God saith, Ezek. 3.7. when he sent the Prophet to the Israelites, [The House of Israel will not hearken unto thee: For they will not hearken unto me: For all the House of Israel are impudent, and hard-hearted.] No wonder, if they can plead against a Minister, or a godly Neighbour, when they will plead against the Lord himself, even against the plainest passages of his Word, and think that they have Reason on their side: When they weary the Lord with their words, they say, Wherein have we wearied him? Mal.2.17. The Priests that despised his Name, durst ask, Wherein have we despised thy Name? And when they polluted his Altar, and made the Tables of the Lord contemptible, they durst say, Wherein have we polluted thee, Mal.1. 6,7. But [Wo unto him (saith the Lord) that striveth with his Maker! Let the Potsheards strive with the Potsheards of the Earth; Shall the Clay say to him that fashioneth it, What makest thou?] Isa. 45.9.

Queſt. But why is it that God will reaſ
the cauſe with man?

Anſw. 1. Becauſe that Man being a re
ſonable Creature, is accordingly to be de
with; and by Reaſon to be perſwaded, a
overcome. God hath therefore endowed th
with Reaſon, that they might uſe it for hi
One would think a reaſonable Creature ſhou
not go againſt the cleareſt and greateſt reaſ
in the world when it is ſet before him.

2. At leaſt, Men ſhall ſee that God did r
quire nothing of them that was unreaſonab
but that what he commandeth them, a
whatever he forbiddeth them, he hath all th
right reaſon in the world on his ſide; an
they have good reaſon to obey him, but no
to diſobey. And thus even the damned ſha
be forced to juſtifie God, and confeſs that
was but reaſon that they ſhould have turne
to him; and they ſhall be forced to condem
themſelves, and confeſs that they had litt
reaſon to caſt away themſelves by the neg
lecting of his Grace in the day of their vi
tation.

Uſe. LOok up your beſt and ſtrongeſt Rea
ſon, ſinners, if you will make goo
your way. You ſee now with whom yo
have to deal. What ſay'ſt thou, unconverte
ſenſual Wretch? Dareſt thou venture upon
diſput

ſpute with God? Art thou able to confute
m? Art thou ready to enter the Liſts? God
keth thee, Why wilt thou die? Art thou
miſhed with a ſufficient Anſwer? Wilt thou
dertake to prove that God is miſtaken,
d that thou art in the right? O what an un-
rtaking is that! Why, either he or you is
iſtaken, when he is for your Converſion,
d you are againſt it; He calls upon you to
urn, and you will not; He bids you do it
eſently, even to day, while it is called to
y, and you delay, and think it time enough
reafter. He ſaith it muſt be a total change,
d you muſt be holy and new Creatures,
d born again; and you think that leſs
ay ſerve the turn, and that's enough to
atch up the Old Man, without becoming
ew. Who is in the right now? God, or
ou? God calleth you to Turn, and to
ve an holy Life, and you will not; by your
diſobedient Lives, it appears you will not. If
ou will, why do you not? Why have you
ot done it all this while? and why do you
ot fall upon it? Your Wills have the
command of your Lives. We may certainly
conclude that you are unwilling to Turn,
when you do not Turn. And why will you
not? Can you give any reaſon for it, that's
worthy to be called a Reaſon?

I that am but a worm, your fellow-creature, of a ſhallow capacity, dare challenge the wiſeſt of you all, to reaſon the caſe with me, while I plead my Makers cauſe: and need not be diſcouraged, when I know I plead but the cauſe that God pleadeth, and contend for him that will have the beſt at laſt. Had I but theſe two general Grounds againſt you, I am ſure that you have no good Reaſon on your ſide.

I am ſure it can be no good Reaſon, which is againſt the God of Truth, and reaſon. It cannot be Light that is contrary to the Sun. There is no Knowledge in any Creature, but what it had from God; and therefore none can be wiſer than God. It were damnable preſumption for the higheſt Angel to compare with his Creator: What is it then for a lump of Dirt, an ignorant Sot, that knoweth not himſelf nor his own Soul, that knoweth but little of the things which he ſeeth, yea that is more ignorant than many of his Neighbours, to ſet himſelf againſt the wiſdom of the Lord? It is one of the fulleſt diſcoveries of the horrible wickedneſs of Carnal Men, and the ſtark-madneſs of ſuch as ſin, that ſo ſilly a Mole dare contradict his Maker, and call in queſtion the word of God; Yea, that thoſe People in our Pariſhes, that are ſo beaſtly ignorant, that they cannot give

us

a reasonable Answer concerning the very principles of Religion, are yet so wise in their own conceit, that they dare question the plainest Truth of God, yea contradict them, and cavil against them, when they can scarce speak sense, and will believe them no further than agreeth with their foolish Wisdom.

2. And as I know that God must needs be in the right, so I know the Case is so palpable and gross which he pleadeth against, that no man can have reason for it. Is it possible that a man can have any reason to break his Maker's Laws? and reason to dishonour the Lord of Glory? and reason to abuse the Lord that bought him? Is it possible that a man can have any good reason to damn his own Immortal Soul? Mark the Lord's Question, [Turn ye, Turn ye, why will you die?] Is eternal Death a thing to be desired? Are you in love with Hell? What reason have you, wilfully to perish? If you think you have some reason to sin, should you not remember that Death is the wages of sin, Rom. 6. 23. and think whether you have any reason to undo your selves, Body and Soul for ever. You should not only ask whether you love the Adder, but whether you love the Sting? It is such a thing for a man to cast away his everlasting happiness, and to sin against God,

that no good reason can be given for it: but the more any one pleads for it, the madder he sheweth himself to be. Had you a Lordship or a Kingdom offered you for every sin that you commit, it were not reason, but madness to accept it. Could you by every sin obtain the highest thing on Earth that flesh desireth, it were of no considerable value to perswade you in reason to commit it. If it were to please your greatest or dearest Friends, or to obey the greatest Prince on Earth, or to save your Lives, or to escape the greatest earthly Misery, all these are of no consideration, to draw a Man in reason to the committing of one sin. If it were a right-hand, or a right-eye that would hinder your salvation, it is the gainfullest way to cast it away, rather than to go to Hell to save it; for there is no saving a part, when you loose the whole. So exceeding great are the matters of Eternity; that nothing in this World deserveth once to be named in comparison with them, nor can any earthly thing, though it were Life, or Crowns, or Kingdoms, be a reasonable excuse for the neglect of matters of such high and everlasting Consequence. A man can have no reason to cross his ultimate End. Heaven is such a thing, that if you loose it, nothing can supply the want, or make up the loss: And

Hell

Hell is such a thing, that if you suffer it, nothing can remove your misery, or give you ease and comfort. And therefore nothing can be a valuable consideration to excuse you for neglecting your own Salvation: For, saith our Saviour, What shall it profit a man to win all the World, and loose his own Soul? Mark 8.36.

O Sirs, that you did but know what matters they are that we are now speaking to you of! the Saints in Heaven have other kind of thoughts of these things. If the Devil could come to them that live in the sight and love of God, and should offer them a Cup of Ale, or a Whore, or merry Company, or Sports to tice them away from God and Glory, I pray you tell me, How do you think they would entertain the motion; Nay, or if he should offer them to be Kings on the Earth! Do you think this would tice them down from Heaven! O with what hatred and holy scorn would they disdain and reject the motion! And why should not you do so, that have Heaven opened to your Faith, if you had but Faith to see it? There's never a Soul in Hell but knows, by this time, that it was a mad exchange to let go Heaven for fleshly pleasure; and that it is not a little mirth, or pleasure, or worldly riches, or honour, or the good will, or word of

Men, that will quench Hell fire, or make him a saver that loseth his soul, O if you had heard what I believe, if you had seen what I believe, and that on the credit of the Word of God, you would say there can be no reason to warrant a Man to damn his Soul; you durst not sleep quietly another night, before you had resolved to Turn and Live.

If you see a Man put his hand into the fire till it burn off, you'l marvel at it; but this is a thing that Man may have Reason for; as Bishop Cranmer had when he burnt off his hand for subscribing to Popery. If you see a Man cut off a Leg, or an Arm, it is a sad sight; but this is a thing that a man may have good reason for: as many a man doth, to save his Life. If you see a man give his body to be burnt to Ashes, and to be tormented with strappado's and racks, and refuse deliverance when it is offered; this is an hard case to flesh and blood. But this a man may have good reason for, as you may see in Hebr. 11. 33, 34, 35, 36. and as many an hundred Martyrs have done. But for a man to forsake the Lord that made him, and for a man to run into the fire of Hell, when he is told of it, and intreated to Turn that he may be saved; this is a thing that can have no reason in the world, that is reason indeed, to justi-

fie,

ſie, or excuſe it. For, Heaven will pay for the loſs of any thing that we can loſe, to get it, or for any labour which we beſtow for it. But nothing can pay for the loſs of Heaven.

I beſeech you now let this Word come nearer to your heart. As you are convinced that you have no reaſon to deſtroy your ſelves, ſo tell me what reaſon have you to refuſe to Turn, and live to God? What reaſon hath the verieſt Worldling or Drunkard, or ignorant careleſs ſinner of you all, why you ſhould not be as holy as any you know, and be as careful for your Souls, as any other? Will not Hell be as hot to you as to others? Should not your own Souls be as dear to you as theirs to them? Hath not God as much authority over you? Why then will you not become a ſanctified People, as well as they?

O Sirs, when God bringeth the matter down to the very Principles of Nature, and ſhews you that you have no more reaſon to be ungodly, than you have to damn your own Souls; if yet you will not underſtand and Turn, it ſeems a deſperate caſe that you are in.

And now either you have reaſon for what you do, or you have not. If not; will you go on againſt Reaſon it ſelf? Will you do that which

which you have no reason for? But if you think you have, produce them, and make the best of your matter. Reason the case a little with me your Fellow-creature, which is far easier than to reason the case with God. Tell me Man, here before the Lord, as if thou wert to die this hour, why shouldest thou not resolve to Turn this day, before thou stir from the place thou standest in? What reason hast thou to deny, or to delay? Hast thou any reason that satisfieth thine own Conscience for it? Or any that thou darest own and plead at the Bar of God? If thou hast, let us hear them, bring them forth, and make them good. But alas, what poor stuff; what nonsense, instead of reasons, do we daily here from ungodly Men? But for their necessity I should be ashamed to name them.

1. One saith, If none shall be saved but such converted and sanctified ones as you talk of; then Heaven would be but empty, then God help a great many.

Answ. Why! It seems you think that God doth not know, or else that he is not to be believed! Measure not all by your selves; God hath thousands and millions of his Sanctified ones: but yet they are few in comparison of the World, as Christ himself hath told us, Matth. 7. 13,14. Luke 11. 32. It better beseems you to make that Use of this Truth

Truth which Christ teacheth you; Strive to enter in at the strait Gate; for strait is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it; but wide is the Gate, and broad is the way that leadeth to destruction, and many they be that go in thereat, Luk. 13.22,23,24. [Fear not little Flock (saith Christ to his sanctified Ones) for it is your Father's good pleasure, to give you the Kingdom.] Luke 12.13.

Object. 2. I am sure, if such as I go to Hell, we shall have store of Company.

Answ. And will that be any ease or comfort to you? Or do you think you may not have Company enough in Heaven? Will you be undone for Company? Or will you not believe that God will execute his threatnings, because there be so many that are guilty, All these are all unreasonable Conceits.

Object. 3. But all Men are sinners, even the best of you all.

Answ. But all are not unconverted sinners. The godly live not in gross sins; and their very Infirmities are their Grief and Burden which they daily long, and pray, and strive to be rid off. Sin hath not dominion over them.

Object. 4. I do not see that Professors are any better then other men; They will overreach, and oppress, and are as covetous as any.

Answ.

Anſw. Whatever Hypocrites are, it's not ſo with thoſe that are ſanctified. God hath thouſands, or ten thouſands that are otherwiſe: Though the Malicious World doth accuſe them of what they can never prove, and of that which never entred into their hearts. And commonly they charge them with heart ſins, which none can ſee but God, becauſe they can charge them with no ſuch wickedneſs in their lives, as they are guilty of themſelves.

Object. 5. But I am no Whoremonger, nor Drunkard, nor Oppreſſor; and therefore why ſhould you call upon me to be Converted?

Anſw. As if you were not born after the fleſh, and had not lived after the fleſh as well as others! Is it not as great a ſin as any of theſe, for a man to have an earthly mind, and to love the World above God, and to have an unbelieving unhumbled heart? Nay let me tell you more, that many Perſons that avoid diſgraceful ſins, are as faſt glued to the world, and as much ſlaves to the fleſh, and as ſtrange to God, and averſe to Heaven in their more civil courſe, as others are in their more ſhameful notorious ſins.

Object. 6. But I mean no body any harm nor do no harm: and why then ſhould God condemn me?

Anſw.

Answ. Is it no harm to neglect the Lord that made thee, and the work for which thou comest in the world, and to prefer the Creature before the Creator, and to neglect Grace that is daily offered thee? It is the depth of thy sinfulness to be so insensible of it: The dead feel not that they are dead. If once thou wert made alive, thou wouldst see more amiss in thy self, and marvel at thy self for making so light of it.

Object. 7. I think you would make Men mad, under pretence of converting them: It is enough to rack the brains of sinful people, to muse so much on matters so high for them.

Answ. 1. Can you be madder then you are already? or at least can there be a more dangerous madness than to neglect your everlasting welfare, and wilfully undo your selves?

2. A man is never well in his wits till he be converted; He never knows God, nor knows Sin, nor knows Christ, nor knows the World, nor Himself, nor what his Business is on Earth, so as to set himself about it till he be converted. The Scripture saith, that the wicked are unreasonable Men, 2 Thess. 3. 2. and that the wisdom of the world is foolishness with God, 1 Cor. 1. 20. And Luk. 15. v. 17. it's said of the Prodigal, that when he came to himself, he resolved to return. It's a wise

world

world when men will disobey God, and ru to Hell for fear of being out of their wits.

2. What is there in the work that Chri calls you to, that should drive a man out his wits? Is it the loving God, and callin upon him, and comfortable thinking of th glory to come, and the forsaking of our sin and loving one another, and delighting ou selves in the service of God? Are these suc things as should make men mad.

3. And whereas you say that these matter are too high for us, you accuse God himse for making this our work, and giving us hi Word, and commanding all that will b blessed to meditate in it day and night. A the matters which we are made for, an which we live for, too high for us to med dle with? This is plainly to unman us, and t make beasts of us, as if we were like them that must meddle with no higher matter than what belongs to flesh and earth. If Heaven be too high for you to think on and provide for, it will be too high for you ever to possess.

4. If God should sometimes suffer any weak-headed persons to be distracted by thinking of Eternal things; this is because they misunderstand them, and run without a Guide: and of the two, I had rather be in the case of such an one, than of the mad un-

converted

converted world, that take their distraction to be their wisdom.

Object. 8. I do not think that God cares so much what men think or speak, or do, as to make so great a matter of it.

Answ. It seems then you take the word of God to be false, and then what will you believe? But your own Reason might teach you better, if you believe not the Scriptures: For you see God sets not so light by us, but that he vouchsafed to make us, and still preserveth us, and daily upholdeth us, and provideth for us, and will any wise man make a curious frame for nothing? Will you make, or buy a Clock, or Watch, and daily look to it, and not care whether it go true or false? Surely, if you believe not a particular Eye of Providence observing your hearts and lives, you cannot believe, or expect any particular Providence to observe your wants and troubles, to relieve you. And if God had so little cared for you, as you imagine, you would never have lived till now: An hundred Diseases would have striven which should first destroy you. Yea, the Devils would have haunted you, and fetcht you away alive, as the great Fishes devour the less; and as ravenous Birds, and Beasts devour others. You cannot think that God made man for no end or use: And

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if he made him for any, it was sure for himself. And can you think he cares not whether his end be accomplished, and whether we do the worst that we are made for.

Yea, by this Atheistical Objection, you make God to have made and upheld all the world in vain. For what are all other lower Creatures for, but for Man? What doth the Earth but bear us, and nourish us? and the Beasts do serve us with their labours and lives; and so of the rest. And hath God made so glorious an Habitation, and set man to dwell in it, and made all his Servants; and now doth he look for nothing at his hands? not care how he thinks, or speaks, or lives? This is most unreasonable.

Object. 9. It was a better world when Men did not make so much ado in Religion.

Answ. It hath ever been the Custom to praise the times past. That world that you speak of, was wont to say, It was a better world in their Fore-fathers days, and so did they of their Fore-fathers. This is but an old custom, because we all feel the evil of our own times, but we see not that which was before us.

2. Perhaps you speak as you think: worldlings think the world is at the best when it is agreeable to their minds: and when they have most mirth, and worldly

pleasure.

pleasure. And I doubt not but the Devil, as well as you, would say, that then it was a better world: for then he had more service, and less disturbance. But the world is at the best when God is most loved, regarded, and obeyed. And how else will you know when the world is good or bad? but by this?

Object. 10. There are so many ways, and Religions, that we know not which to be of, and therefore we will be even as we are.

Answ. Because they are many, will you be of that way that you may be sure is wrong? None are further out of the way, than worldly, fleshly, unconverted sinners. For they do not only err in this or that Opinion as many Sects do; but in the very scope and drift of their lives. If you were going a Journey that your life lay on, would you stop or turn again, because you meet with some cross ways, or because you saw some Travellers go the Horse-way, and some the Foot-way, and some perhaps break over the Hedge, yea, and some miss the way? or would you not rather be the more careful to enquire the way? If you have some Servants that know not how to do your work right, and some that are unfaithful, would you take it well at any of the rest that would therefore be idle, and do you no service, because they see the rest so bad?

Object.

Object. 11. I do not see that it goes any better with those that are so godly, than with other men. They are as poor, and in as much trouble as others.

Answ. And perhaps in much more, when God sees it meet. They take not earthly Prosperity for their Wages. They have laid up their Treasure and Hopes in another World, or else they are not Christians indeed. The less they have, the more is behind; and they are content to wait till then.

Object. 12. When you have said all that you can, I am resolved to hope well, and trust in God, and do as well as I can, and not make so much ado.

Answ. Is that doing as well as you can, when you will not Turn to God, but your heart is against his holy and diligent Service? It is as well as you will indeed: but that's your misery.

2. My desire is, that you should hope and Trust in God: But for what is that you will Hope? Is it to be saved, if you turn and be sanctified? For this you have God's promise; and therefore hope for it and spare not. But if you hope to be saved without Conversion and an holy Life; this is not to hope in God, but in Satan or your selves. For God hath given you not such promise, but

but told you the contrary, but it's Satan and Self-love that made you such Promises, and raised you to such hopes.

Well, if these, and such as these be all you have to say against Conversion and an holy Life, your All is Nothing, and worse than nothing: and if these and such as these seem Reasons sufficient to perswade you to forsake God, and cast your selves into Hell, the Lord deliver you from such Reasons, and from such blind Understandings, and from such senseless hardned hearts. Dare you stand to every one of these Reasons at the Bar of God? Do you think it will then serve your turn, to say, Lord, I did not turn, because I had so much to do in the World, or because I did not like the lives of some Professors; or because I saw men of so many minds. O how easily will the light of that day confound and shame such reasonings as these? Had you the World to look after? Let the World which you served now pay you your wages, and save you if it can. Had you not a better World to look after first? And were ye not commanded to seek first God's Kingdom and Righteousness, and promised that other things should be added to you, Mat. 6.33. And were ye not told, That Godliness was profitable to all things, having the promise of this Life, and of that which is to come? 1 Tim. 4.8. Did the

sins

ſins of Profeſſors hinder you? You ſhould rather have been the more heedful, and learned by their falls to beware, and have been the more careful, and not to be more careleſs; It was the Scripture, and not their Lives, that was your Rule. Did the many Opinions of the world hinder you? Why, the Scripture, that was your Rule, did teach you but one way, and that was the right way. If you had followed that, even in ſo much as was plain and eaſie, you ſhould never have miſcarried. Will not ſuch Anſwers as theſe confound and ſilence you? If theſe will not, GOD hath thoſe that will. When he asketh the man, Matth. 22. 12. Friend how cameſt thou in hither, not having on a Wedding Garment? that is, what doſt thou in my Church, among profeſſed Chriſtians, without an holy heart and life; what Anſwer did he make? why the Text ſaith, He was ſpeechleſs, he had nothing to ſay. The clearneſs of the caſe, and the Majeſty of God, will then eaſily ſtop the mouths of the moſt confident of you, though you will not be put down by any thing that we can ſay to you now, but will make good your cauſe, be it never ſo bad. I know already that never a Reaſon that now you can give me will do you any good at laſt when your caſe muſt be opened before the Lord, and all the world.

Nay,

Nay, I ſcarce think that your own Conſciences are well ſatisfied with your Reaſons. For if they are, it ſeems then you have not ſo much as a purpoſe to Repent. But if you do purpoſe to Repent, it ſeems you do not put much confidence in your Reaſons which you bring againſt it.

What ſay you, unconverted Sinners? Have you any good Reaſons to give, why you ſhould not Turn, and preſently Turn with all your hearts? Or will you go to Hell in deſpight of Reaſon it ſelf? Bethink you what you do in time, for it will ſhortly be too late to bethink you, Can you find any fault with God, or his work, or wages? Is he a bad Maſter? Is the Devil, whom you ſerve, a better? or is the fleſh a better? Is there any harm in an holy Life? Is a life of worldlineſs and ungodlineſs better? Do you think in your Conſciences that it would do you any harm to be converted, and live an holy life? What harm can it do to you? Is it harm to you to have the Spirit of Chriſt within you? and to have a cleanſed purified heart? If it be bad to be holy, why doth God ſay, Be ye holy, for I am holy! 1 Pet. 1. 15, 16. Lev. 20. 7 Is it evil to be like God? Is it not ſaid that God made Man in his Image? Why this Holineſs is his Image: This Adam loſt, and this Chriſt by his Word and Spirit would reſtore

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to you, as he doth to all that he will save. Why were you baptized into the Holy Ghost, and why do you baptize your Children into the Holy Ghost as your Sanctifier, if you will not be sanctified by him, but think it an hurt to you to be sanctified? Tell me truly as before the Lord; though you are loth to live an holy Life, had you not rather die in the case of those that do so, than of others; if you were to die this day, had you not rather die in the case of a converted man, than of the unconverted? of an holy and heavenly man, than of a carnal and earthly man? and would you not say as Balaam, Numb. 3. 10. Let me die the death of the righteous, and let my last end be like his? And why will you not now be of the mind that you will be of then? first or last you must come to this; either to be converted or to wish you had been, when it is too late.

But what is it that you are afraid of losing if you Turn? Is it your Friends, you will but change them: God will be your Friend, and Christ and the Spirit will be your Friend, and every Christian will be your Friend. You will get one Friend that will stand you in more stead than all the Friends in the world could have done. The Friends you lose would have but ticed you to Hell; but could not have delivered you: But the Friend you get will save you from Hell, and bring you to his own eternal rest.

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Is it your pleasures that you are afraid of losing? You think you shall never have a merry day again, if once you be Converted. Alas, that you should think it a greater pleasure to live in foolish sports and merriments, and please your flesh, than live in the Believing thoughts of Glory, and in the Love of God, and in Righteousness, and Peace, and Joy in the Holy Ghost, in which the state of Grace consisteth! Rom. 14.17. If it be a greater pleasure for you to think of your Lands and Inheritance (if you were Lord of all the Country) than it is to a Child to play for pins: why should it not be a greater Joy to you to think of the Kingdom of Heaven being yours, than of all the Riches or Pleasures of the World? As it is but foolish Childishness that makes Children so delighted in Gawds, that they would not leave them for all your Lands: so it is but foolish worldliness, and fleshliness, and wickedness, that makes you so much delight in your Houses, and Lands, and Meat, and Drink, and Ease, and Honour, as that you would not part with them for the Heavenly Delights. But what will you do for pleasure when these are gone? Do you not think of that? When your pleasures end in horrour, and go out with a stinking Snuff, the pleasures of the Saints are then at the best. I have

had my self but a little taste of the Heavenly Pleasures in the fore-thoughts of the blessed approaching day, and in the present perswasions of the love of God in Christ: but I have taken to deep a draught of earthly pleasures, so that you may see, if I be partial, it is on your side:(and yet I must profess from that little experience, that there is no comparison: there is more joy to be had in a day (if the Sun of Life shine clear upon us) in the state of Holiness, than in a whole life of sinful pleasures. I had rather be a door-keeper in the House of God, than to dwell in the Tents of Wickedness, Psal. 84. 10. A day in his Courts is better than a thousand any where else, Psal. 84. 10. The mirth of the wicked is like the laughter of a madman that knows not his own misery: and therefore Solomon saith of such laughter, It is mad: and of mirth, what doth it? Eccles. 2. 2. and Eccles. 7. 2, 3, 4, 5, 6. It is better to go to the house of mourning, than to go to the house of Feasting; for that is the end of all men, and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the Countenance, the heart is made better. The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth: It is better to hear the rebuke of the wise, than to hear the song of fools; for as the crackling of

Thorns

Thorns under a Pot, so is the laughter of the fool. All the pleasure of fleshly things, is but like the scratching of a man that hath the Itch: it is his Disease that makes him desire it; and a wise man had rather be without his pleasure, than be troubled with his Itch. Your loudest laughter is but like that of a man that is tickled: he laughs when he hath no cause of Joy. And it is a wiser thing for a man to give all his Estate, and his Life to be tickled to make him laugh, than for you to part with the Love of God, and the comforts of Holiness, and the hopes of Heaven, and to cast your selves into damnation, that you may have your flesh tickled with the pleasure of sin for a little while. Judge as you are men, whether this be a wise mans part. It is but your carnal unsanctified nature that makes an holy Life seem grievous to you, and a course of sensuality seem more delightful if you will but Turn, the holy Ghost will give you another Nature and Inclination, and then it will be more pleasing to you to be rid of your sin, than now it is to keep it: and you will then say, that you knew not what a comfortable Life was till now, and that it was never well with you, till God and Holiness were your delight.

Quest. BUT how cometh it to pass that men should be so unreasonable in the matters of Salvation? They have wit enough in other matters, what makes them so loth to be converted, that there should need so many words in so plain a case, and all will not do, but the most will live and die Unconverted?

Answ. To name them only in a few words, the Causes are these.

1. Men are naturally in love with Earth and Flesh, they are born sinners, and their nature hath an enmity to God and Goodness, as the Nature of a Serpent hath to a Man: And when all that we can say goes against an habitual inclination of their Natures, no marvel if it little prevail.

3. They are in Darkness, and know not the very things that they hear. Like a man that was born and heats a high Commendation of the Light: but what will hearing do, unless he sees it: They know not what God is, nor what is the power of the Cross of Christ, nor what the Spirit of Holiness is, nor what it is to live in love by Faith: They know not the certainty and suitableness and excellency of the Heavenly Inheritance. They know not what Conversion,

and

and a holy Mind and Converſation is, even when they hear of it. They are in a miſt of Ignorance. They are loſt and bewildred in ſin: like a man that hath loſt himſelf in the night, and knows not where he is, nor how to come to himſelf again, till the day-light do recover him.

3. They are wilfully confident that they need no Converſion, but ſome partial Amendment, and that they are in the way to Heaven already, and are Converted when they are not. And if you meet a man that is quite out of his way, you may long enough call on him to turn back again, if he will not believe you that he is out of the way.

4. They are become ſlaves to their fleſh, and drowned in the World to make proviſion for it. Their Luſts and Paſſions, and Appetites have diſtracted them, and got ſuch an hand over them, that they cannot tell how to deny them, or how to mind any thing elſe: ſo that the Drunkard ſaith, I love a Cup of good drink, and I cannot forbear it. The Glutton ſaith, I love good Chear, and I cannot forbear. The Fornicator ſaith, I love to have my Luſt fulfilled, and I cannot forbear. And the Gameſter loves to have his Sports, and he cannot forbear. So that they are become even captivated ſlaves to their Fleſh, and their very wilfulneſs is become an im-

potency, and what they would not do, they say they cannot. And the Worldling is so taken up with earthly things, that he hath neither heart nor mind, nor time for Heavenly: but as in Pharaoh's dream, Gen. 41. 4. the lean Kine did eat up the fat ones, so this lean and barren Earth doth eat up all the thoughts of Heaven.

5. Some are so carried away by the stream of evil company, that they are possessed with hard thoughts of a godly Life, by hearing them speak against it: or at least they think they may venture to do as they see most do and so they hold on in their sinful ways; and when one is cut off, and cast into Hell, and another snatcht away from among them to the same condemnation; it doth not much daunt them, because they see not whither they are gone: poor Wretches, they hold on in their ungodliness, for all this: for they little know that their Companions are now lamenting it in Torments. In Luke 16. the rich man in Hell would fain have had one to warn his five Brethren, lest they should come to the place of Torment. It's like he knew their Minds and Lives, and knew that they were hastning thither, and little dreamt that he was there; yea, and would little have believed one that should have told them so. I remember-

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Mr. R. Rowly of Shrewsbury upon Acham-Bridge.

a passage that a Gentleman, yet living, told me he saw upon a Bridge over Severn. A Man was driving a Flock of fat Lambs, and something meeting them, and hindring their passage, one of the Lambs leapt upon the Wall of the Bridge, and his Legs slipping from under him, he fell into the stream; the rest seeing him, did one after one, leap over the Bridge into the stream, and were all, or almost all drowned: Those that were behind did little know what was become of them that were gone before, but thought they might venture to follow their Companions: but as soon as ever they were over the Wall, and falling headlong, the case was altered. Even so it is with Unconverted Carnal Men. One dieth by them, and drops into Hell, and another follows the same way: and yet they will go after them, because they think not whether they are gone. Oh, but when Death hath once opened their eyes, and they see what's on the other side of the wall: even in another world, then what would they give to be where they were!

6. Moreover, they have a subtil malicious enemy, that is unseen of them, and plays his Game in the dark: and it is his principal business to hinder their Conversion; and therefore to keep them where they

are, by perswading them not to believe the Scriptures, or not to trouble their minds with these matters: or by perswading them to think ill of a godly life, or to think that it's more ado than needs, and that they may be saved without Conversion, and without all this stir; and that God is so merciful, that he will not damn any such as they: or at least, that they may stay a little longer, and take their pleasure, and follow the World a little longer yet, and then let it go, and repent hereafter. And by such juggling, deluding cheats as these, the Devil keeps the most in his captivity, and leadeth them to his Misery. These, and such like impediments as these, do keep so many thousands Unconverted, when God hath done so much, and Christ hath suffered so much, and Ministers have said so much for their Conversion: when their Reasons are silenced, and they are not able to answer the Lord that calls after them, [Turn ye, Turn ye, why will you die?] yet all comes to nothing with the greatest part of them: and they leave us no more to do after all, but to sit down and lament their wilful Misery.

I Have now shewed you the reasonableness of God's Commands, and the unreasonableness of wicked mens disobedience.

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if nothing will serve turn, but men will yet refuse to Turn, we are next to consider who it is long of, if they be damned. And this brings me to the last Doctrine; which is,

Doct. 7. THat if after all this men will not Turn; it is not long of God that they are Condemned, but of themselves, even their own wilfulness. They die because they will die, that is, because they will not Turn.

If you will go to Hell, what remedy? God here acquits himself of your blood; it shall not lie on him if you be lost. A negligent Minister may draw it upon him; and those that incourage you, or hinder you not in sin may draw it upon them; but be sure of it, it shall not lie upon God. Saith the Lord concerning his unprofitable Vineyard, Isa. 5. 1, 2, 3, 4. [Judge I pray you, betwixt me and my Vineyard, what could have been done more to my Vineyard, that I have not done in it?] When he had planted it in a fruitful Soil, and fenced it, and gathered out the stones, and planted it with the choicest Vines: What should he have done more to it? He hath made you men, and endowed you with Reason; he hath furnished you with all external necessaries, all Creatures are at your Service; He hath given you a righteous perfect Law. When ye had broke it, and undone your-

ſelves, he had pity on you, and ſent his Son by a miracle of condeſcending mercy to die for you, and be a Sacrifice for your ſins, and he was in Chriſt reconciling the World to himſelf. The Lord Jeſus hath made you a Deed of Gift of himſelf, and Eternal Life with him, on the Condition you will but accept it, and return. He hath on this reaſonable Condition offered you the free pardon of all your ſins: he hath written this in his Word, and Sealed it by his Spirit, and ſent it you by his Miniſters: they have made the offer to you an hundred, and an hundred times, and called you to accept it, and to turn to God. They have in his name intreated you, and reaſoned the caſe with you, and anſwered all your frivolous Objections. He hath long waited on you, and ſtaid your leiſure; and ſuffered you to abuſe him to his face. He hath mercifully ſuſtained you in the midſt of your ſins: he hath compaſſed you about with all ſorts of mercies: He hath alſo intermixt Afflictions, to mind you of your folly, and call you to your wits: And his Spirit hath been often ſtriving with your hearts, and ſaying there, [Turn ſinner, Turn to him that calleth thee: Whether art thou going? What art thou doing? Doſt thou know what will be the end? How long wilt thou hate thy Friends, and love thine Enemies? When wilt thou

thou let go all, and Turn and deliver up thy self to God, and give thy Redeemer the possession of thy Soul? When shall it once be?] These pleadings have been used with thee. And when thou hast delay'd, thou hast been urged to make haste, and God hath called to thee, [To day while it is called to day, harden not thy heart: Why not now without any more delay?] Life hath been set before you; The Joyes of Heaven have been opened to you in the Gospel; The certainty of them hath been manifested; The certainty of the everlasting Torments of the damned hath been declared to you. Unless you would have had a sight of Heaven and Hell, what could you desire more? Christ hath been, as it were, set forth crucified before your eyes, Gal. 3. 1. You have been an hundred times told that you are but lost Men till you come unto him: As oft you have been told of the evil of sin, of the vanity of sin, the world, and all the pleasures and wealth it can afford; of the shortness and uncertainty of your Lives, and the endless duration of the Joy, or Torment of the Life to come. All this, and more than this have you been told, and told again; even till you were weary of hearing it, and till you could make the lighter of it, because you had so often heard it, like the Smiths Dog, that is brought by custom to sleep under the noise of

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the hammers, and when the ſparks do fly about his ears; and though all this have not converted you, yet you are alive, and might have mercy to this day, if you had but hearts to entertain it. And now let Reaſon it ſelf be judge, whether it be long of God or you, if after all this you will be unconverted and be damned? If you die now, it is becauſe you will die. What ſhould be ſaid more to you? or what courſe ſhould be taken, that is liker to prevail? Are you able to ſay and make it good, We would fain have been converted, and become new Creatures, but we could not; we would fain have forſaken our ſins, but could not; we would have changed our company and our thoughts, and our Diſcourſe, but we could not. Why, could you not if you would? What hindred you but the wickedneſs of your hearts? Who forced you to ſin? or who did hold you back from Duty? Had not you the ſame teaching, and time, and liberty to be godly as your godly Neighbours had? Why then could not you have been godly as well as they? were the Church doors ſhut againſt you? or did you not keep away your ſelves? or ſit and ſleep, or hear as if you did not hear? Did God put in any Exceptions againſt you in his Word, when he invited ſinners to return; and when he promiſed Mercy to thoſe that do return?

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Did he say, [I will pardon all that repent except thee.] Did he shut you out from the liberty of his holy Worship? Did he forbid you to pray to him any more than others? You know he did not. God did not drive you away from him, but you forsook him, and run away your selves. And when he called you to him you would not come. If God had excepted you out of the general promise and offer of mercy, or had said to you, [Stand off, I will have nothing to do with such as you: Pray not to me, for I will not hear you: If you repent never so much, and cry for mercy never so much, I will not regard you:] If God had left you nothing to trust to but desperation, then you had had a fair excuse. You might have said, [To what end should I repent and turn, when I will do no good?] But this was not your case. You might have had Christ to be your Lord and Saviour, your Head and Husband as well as others, and you would not: because you felt not your selves sick enough for the Physician, and because you could not spare your Disease: In your hearts you said as those Rebels, Luk. 19.14. [We will not have this man to reign over us.] Christ would have gathered you under the wings of his Salvation, and you would not, Mat. 23.37. What desires of your welfare did the Lord express in his holy Word? With what compassion

passion did he stand over you and say, [O that my People had hearkned unto me, and that they had walked in my ways! Psal. 81. 13. O that there were such a heart in this people, that they would fear me, and keep all my Commandments always, that it might be well with them, and with their Children for ever! Deut. 5. 20. [O that they were wise, that they understood this! and that they would consider their latter end!] Deut. 32. 29. He would have been your God, and done all for you that your Souls could well desire; but you loved the world and your flesh above him, and therefore you would not hearken to him, though you complemented with him, and gave him high Titles, yet when it came to the closing, you would have none of him, Psal. 81. 11, 12. No maryel then if He gave you up to your own hearts lusts, and you walked in your own Counsels. He condescends to reason, and pleads the case with you, and ask you, [What is there in me, or my service, that you should be so much against me! What harm have I done thee, sinner! Have I deserved this unkind dealing at thy hand? Many mercies have I shewed thee; for which of them dost thou despise me? Is it I, or is it Satan that is thy enemy; Is it I, or is it thy carnal self that would undo thee? Is it an holy life, or a life of sin that thou hast cause to fly from? If thou

be

be undone, thou procureſt this to thy ſelf, by forſaking me the Lord that would have ſaved thee, Jer. 2.7. Doth not thy own wickedneſs correct thee, and thy ſin reprove thee; thou maiſt ſee that it is an evil and bitter thing that thou haſt forſaken me, Jer. 2.19. What iniquity have you found in me, that you have followed after vanity, and forſaken me? Jer. 2. 5, 6.] He calleth out as it were to the Bruits to hear the Controverſie he hath againſt you, Mich. 2. 3,4,5. Hear, O ye Mountain, the Lord's Controverſie, and ye ſtrong Foundations of the Earth; For the Lord hath a Controverſie with his People, and he will plead with Iſrael. O my people, what have I done unto thee, and wherein have I wearied thee? teſtifie againſt me, for I brought thee up out of Egypt, and redeemed thee, &c. Hear O Heavens, and give ear O Earth, for the Lord hath ſpoken. I have nouriſhed and brought up Children, and they have rebelled againſt me. The Ox knoweth his owner, and the Aſs his Maſters Crib: but Iſrael doth not know, my people doth not conſider! Ah ſinful Nation, a people laden with iniquity, a ſeed of evil doers, &c. Iſa. 1. 2, 3, 4. [Do you thus requite the Lord, O fooliſh people and unwiſe? Is not he thy Father that bought thee? Hath he not made thee, and eſtabliſhed thee; Deut. 32. 6.] When he ſaw that you forſook him

him even for nothing, and turned away from your Lord and Life, to hunt after the chaff and feathers of the World, he told you of your folly, and called you to a more profitable employment; Isa. 55. 1, 2, 3. [Wherefore do you spend your money for that which is no bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Encline your ear, and come unto me: hear and your soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David.--Seek ye the Lord while he may be found: Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon, v. 6, 7.] And so Isa. 1. 16, 17, 18. And when you would not hear, what complaints have you put him to, charging it on you as your wilfulness and stubbornness! Jer. 2. 12, 13. [Be astonished, O Heavens, at this, and be horribly afraid.---For my people have committed two evils: they have forsaken me the Fountain of Living waters, and hewed them out Cisterns, broken Cisterns that can hold no water.] Many a time hath Christ proclaimed that free invitation to you, Rev. 22. 17. Let him that is a thirst

come.

me: and whosoever will let him take the
ter of life freely.] But you put him to com-
in after all his offers: [They will not come
me that they may have life, Joh. 5.40.] He
th invited you to feast with them in the
gdom of his Grace; and you have had
uses from your Grounds, and your Cattel,
d your Worldly business, and when you
uld not come, you have said you could not:
d provoked him to resolve that you should
er taste of his Supper, Luke 14. 15. to 25.
d who is it long of now but your selves?
d what can you say is the chief cause of
r damnation, but your own Wills? you
uld be damned. The whole case is laid
n by Christ himself, Prov. 1. from the 20.
he end. [Wisdom crieth out, she ut-
eth her voice in the streets, she crieth in the
ef place of the Concourse. —— How long
imple ones will you love simplicity, and
scorners delight in their scorning, and fools
re knowledge? Turn ye at my reproof;
old I will pour out my Spirit unto you, I
ll make known my words unto you. Because
ve called and ye refused; I have stretched
my hands, and no man regarded, but ye
ve set at nought all my counsels and would
ne of my reproofs: I also will laugh at your
mity, I will mock when your fear co-
th: when your fear cometh as desolation,

and

and your destruction cometh as a whirlwi
when distress and anguish cometh upon yo
then shall they call upon me, but I will n
answer; they shall seek me early, but th
shall not find me. For that they hated know
ledge, and did not choose the fear of the Lor
They would none of my counsels: they desp
sed all my reproof; therefore shall they eat
the fruit of their own way, and be filled wi
their own devices: For the turning away
the simple shall slay them, and the prosperi
of fools shall destroy them. But whoso hear
neth to me shall dwell safely, and shall be qu
et from the fear of evil.] I thought best to r
cite the whole Text at large to you, becau
it doth so fully shew the cause of the destr
ction of the wicked. It is not because Go
would not teach them; but because they woul
not learn. It is not because God would not c
them, but because they would not Turn at h
reproof. Their wilfulness is their undoing

Use 1. FRom what hath been said, you m
further learn these following thing
1. From hence you may see, not only wh
Blasphemy and Impiety it is, to lay th
blame of mens destruction upon God; b
also how unfit these wicked Wretches are
bring in such a Charge against their Mak
They cry out upon God, and say, He giv
them

them not Grace, and his Threatnings are severe, and God forbid that all should be damned that be not Converted and Sanctified: and they think it hard measure that a short sin should have an endless suffering; and if they be damned, they say, they cannot help it: When in the mean time they are busie about their own destruction, even cutting the throat of their own souls, and will not be perswaded to hold their hands. They think God were cruel, if he should damn them; and yet they are so cruel to themselves, that they will run into the fire of Hell; when God hath told them it is a little before them, and neither Intreaties nor Threatnings, nor any thing that can be said, will stop them. We see them almost undone: their careless, worldly, fleshly lives do tell us that they are in the power of the Devil; we know if they die before they are Converted, all the World cannot save them; and knowing the uncertainty of their lives, we are afraid every day lest they drop into the fire. And therefore we intreat them to pity their own souls, and not to undo themselves, when mercy is at hand, and they will not hear us. We intreat them to cast away their sin, and come to Christ without delay, and to have some mercy on themselves; but they will have none. And yet they think that God

God must be cruel if he condemn them. O wilful wretched Sinners! It is not God th is cruel to you; it is you that are cruel your selves. You are told you must Turn o burn, and yet you Turn not. You are to that if you will needs keep your sins, yo shall keep the curse of God with them: a yet you will keep them. You are told, th there is no way to happiness but by holine and yet you will not be holy. What wou you have God say more to you? Wh would you have him do with his mercy? offereth it you, and you will not have You are in the Ditch of sin and misery, an he would give you his hand to help you ou and you refuse his help: he would clean you of your sins, and you had rather ke them. You love your Lust, and love your Gl tony and Sports, and Drunkenness, and w not let them go; would you have him bri you to Heaven whether you will or no? C would you have him bring you and your si to Heaven together? Why that's an impo sibility; you may as well expect he should tu the Sun into darkness. What an unsanctifi fleshly heart be in heaven! it cannot be: The entreth nothing that is unclean, Rev. 21. 1 For what communication hath light with dar ness, or Christ with Belial? 2 Cor. 6. 14, 15. A the day long hath he stretched out his hands

disobedient and gain-saying People, Rom. 10,25. What will you do now? Will you cry to God for Mercy! Why, God calleth upon you to have mercy upon your selves, and you will not. Ministers see the poisoned Cup in the Drunkard's hand, and tell him, There is poison in it, and desire him to have mercy on his Soul, and forbear, and he will not hear us: drink it he must and will: he loves it, and therefore though Hell comes next, he saith, he cannot help it. What should one say to such men as these? We tell the ungodly careless Worldling, It is not such a life that will serve the turn, or ever bring you to Heaven. If a Bear were at your back, you would mend your pace; and when the Curse of God is at your back, and Satan and Hell are at your tack, will you not stir, but ask, What needs all this ado? Is an Immortal Soul of no more worth? O have mercy upon your selves! But they will have no mercy on themselves, nor once regard us. We tell them, the end will be bitter. Who can dwell with the Everlasting Fire? And yet they will have no mercy upon themselves. And yet will these shameless wretches say, That God is more merciful than to condemn them? when it is themselves that cruelly and unmercifully run upon Condemnation, and if we should go to them with our Hats in our hands, and

and intreat them, we cannot ſtop them. we ſhould fall down on our Knees to the we cannot ſtop them; but to Hell they wi and yet ſtill not believe that they are goi thither. If we beg of them for the ſake God that made them, and preſerveth them for the ſake of Chriſt that died for them for the ſake of their own poor Souls, to p ty themſelves, and go no further in the w to Hell, but come to Chriſt while his Ar are open, and enter into the ſtate of L while the Door ſtands open, and now ra mercy while mercy may be had; they w not be perſwaded. If we ſhould die for we cannot get them ſo much as now a then to conſider with themſelves of the m ter, and to turn. And yet they can ſay, hope God will be merciful. Did you nev conſider what he ſaith, Iſa. 27. 11. [It is People of no underſtanding; therefore h that made them will not have mercy on them and he that formed them will ſhew them favour.] If another man will not cloath yo when you are naked, and feed you when yo are hungry, you will ſay, he is unmerciful If he ſhould caſt you into Priſon, or be and torment you, you would ſay he is un merciful. And yet you will do a thouſa times more againſt your ſelves, even ca away both ſoul and body for ever, and nev

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mplain of your own unmercifulneſs. Yea, d God that waited upon you all the while th his mercy, muſt be taken to be unmer- ful, if he puniſh you after all this. Unleſs e holy God of Heaven will give theſe retches leave to trample upon his Son's lood, and with the Jews, as it were again ſpit in his face, and do deſpite to the Spi- t of Grace, and make a jeſt of ſin, and a ock at holineſs, and ſet more light by ſaving rcy, than by the filth of their fleſhly eaſures; and unleſs after all this he will ve them by the mercy which they caſt way, and would none of, God himſelf uſt be called unmerciful by them. But he ll be juſtified when he judgeth; and he ill not ſtand or fall at the Bar of a ſinful orm.

I know there are many particular Cavils at are brought by them againſt the Lord, t I ſhall not here ſtay to anſwer them par- cularly, having done it already in my Trea- e of Judgment, to which I ſhall refer em. Had the diſputing part of the World en as careful to avoid ſin and deſtruction they have been buſie in ſearching after the uſe of them, and forward indirectly to pute it to God, they might have exerciſed eir Wits more profitably, and have leſs onged God, and ſped better themſelves.

When

When so ugly a Monster as sin is within
and so heavy a thing as punishment is on
and so dreadful a thing as Hell is before
one should think it should be an easie que
on, who is in the fault, whether God
Man be the Principal or Culpable Cau
Some Men are such favourable Judges
themselves, that they are proner to acc
the Infinite Perfection and Goodness it s
than their own hearts; and imitate their
Parents that said, [The Serpent temp
me, and the Woman that thou gavest me, g
unto me, and I did eat,] secretly implying,
God was the Cause. So say they, [The und
standing that thou gavest me, was unable
discern; the will that thou gavest me,
unable to make a better choice; the obj
which thou didst set before me, did en
me; the temptation which thou didst per
to assault me, prevailed against me.]
some are so loth to think that God can m
a self determining Creature, that they d
not deny him that which they take to be
Prerogative, to be the Determiner of
Will in every sin, as the first efficient im
diate Physical Cause. And many could
content to acquit God from so much cau
of evil, if they could but reconcile it w
his being the chief cause of good; a
Truths would be no longer Truths, than

are able to see them in their perfect order and coherence: because our ravelled Wits cannot set them right together, nor assign each Truth its proper place, we presume to conclude that some must be cast away. This is the fruit of proud Self-conceitedness, when Men receive not God's Truth as a Child his Lesson, in an holy Submission to the holy Omniscience of our Teacher, but as Censurers that are too wise to learn.

[Object. But we cannot Convert our selves till God Convert us: we can do nothing without his Grace: It is not in him that willeth, nor in him that runneth, but in God that sheweth mery.]

Answ. 1. God hath two degrees of mercy to shew the mercy of Conversion first, and the mercy of Salvation last: the latter he will give to none but those that will and run, and hath promised it to them only. The former is to make them willing that were unwilling: and though your own willing and endeavours deserve not his Grace; yet your wilful refusal deserveth that it should be denied to you. Your disability is your very unwillingness it self, which excuseth not your sins, but maketh it the greater. You could Turn if you were but truly willing: and of your wills themselves are so corrupted, that nothing but effectual Grace will move them, you have the more cause to seek for that Grace, and yield to it,

and do what you can in the use of means and not neglect it, or set against it. Do what you are able first, and then complain of God for denying you Grace if you have cause.

[Object. But you seem to intimate all this while that Man hath Free-Will.]

Answ. The Dispute about Free-Will is beyond your Capacity; I shall therefore now trouble you with no more but this about it. Your Will is naturally a Free, that is, a self determining Faculty, but it is viciously inclined, and backward to do good: and therefore we see by sad Experience, that it hath not a virtuous moral Freedom. But that is the Wickedness of it, which deserveth the Punishment. And I pray you let us not befool our selves with Opinions. Let the Case be your own. If you had an Enemy so malicious, that he falls upon you and beats you every time he meets you, and take away the lives of your Children, will you excuse him, because he saith, [I have not Free-will, it is my Nature; I cannot chuse, unless God give me grace?] If you have a Servant that robbeth you, will you take such an Answer from him? Might not every Thief and Murderer that is hanged at the Assize give such an answer, [I have not Free-will, it is my nature; I cannot change my own Heart: What can I do without God's Grace?] And shall they there-

erefore be acquit? If not, why then ould you think to be acquit for a courſe Sin againſt the Lord?

Uſe 2. From hence alſo you may obſerve eſe three things together. 1. What a ſub- Temper Satan is. 2. What a deceitful ing Sin is. 3. What a fooliſh Creature cor- pted Man is. A ſubtil Tempter indeed, that n perſuade the greateſt part of the World o go wilfully into everlaſting Fire, when ey have ſo many warnings and diſſwaſives they have. A deceitful thing is ſin indeed, at can bewitch ſo many thouſands to part ith everlaſting Life, for a thing ſo baſe and erly unworthy! A fooliſh Creature is Man eed, that will be cheated of his Salvation nothing, yea for a known nothing; and at by an Enemy, and a known Enemy. on would think it impoſſible that any Man his wits ſhould be perſwaded for a little caſt himſelf into the fire, or water, or in- a Coal-pit, to the deſtruction of his Life, d yet Men will be enticed to caſt them- ves into Hell. If your natural Lives were your own hands, that you ſhould not die you would kill your ſelves, how long uld moſt of you live? and yet when your erlaſting Life is ſo far in your own hands der God, that you cannot be undon till u undo your ſelves, how few of you will bear your own undoing? Ah what a ſilly ng is Man! and what a bewitching and be- ling thing is Sin?

Use 3. From hence also you may learn that it is no great wonder if wicked Men be hinderers of others in the way to Heaven and would have as many Unconverted as they can, and would draw them into sin, and keep them in it! Can you expect that they should have mercy on others, that have none upon themselves? And that they should much stick at the destruction of others, that stick not to destroy themselves? They do no worse by others, than they do by themselves.

Use 4. Lastly, you may hence learn, that the greatest Enemy to Man is himself; and the greatest Judgment in this Life that can befall him, is to be left to himself; and that the great Work that Grace hath to do, is to save us from our selves, and the greatest accusations and complaints of Men should be against themselves, and that the greatest Work that we have to do our selves, is to resist our selves; and the greatest Enemy that we should daily pray, and watch, and strive against, is our own carnal Hearts and Wills, and the greatest part of your Work, if you would do good to others, and help them to Heaven, is to save them from themselves, even from their own blind understandings and corrupted wills, and perverse affections and violent passions, and unruly senses. I only name all these for brevity sake, and leave them to your further consideration.

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Well, Sirs, now we have found out the great Delinquent and Murtherer of Souls, (even mens selves, their own wills) what remains but that you judge according to the Evidence, and confess this great Iniquity before the Lord, and be humbled for it, and do so no more? To these three ends distinctly, I shall add a few words more. 1. Further to convince you. 2. To humble you. And 3. To reform you, if there be yet any hope.

1. We know so much of the exceeding gratious nature of God, who is willing to do good, and delighteth to shew mercy, that we have no reason to respect him of being the culpable cause of our death, or to call him cruel: he made all good, and he preserveth and maintaineth all; the eyes of all things do wait upon him, and he giveth them their meat in due season; he openeth his hand, and satisfieth the desires of all the living, Psalm 145. 15, 16. [He is not only righteous in all his ways, (and therefore will deal justly) and holy in all his works,] (and therefore not the Author of sin) but [He is also good to all; and his tender mercies are over all his works.] Psal. 14. 5. 17. 19.

But as for man, we know his mind is dark, his will perverse, his affections carry him so head-long, that he is fitted by his folly and corruption to such a Work as the destroying of himself. If you saw a Lamb lie killed in the way, would you sooner suspect the Sheep, or

the Dog or Wolf, to be the Author of it, if th
both ſtand by? Or if you ſee an houſe brok
and the People murdred, would you ſoo
ſuſpect the Prince or Judge, that is wiſe a
juſt, and have no need; or a known Thief
Murderer? I ſay therefore as Jam. 1. 13,
15. [Let no man ſay when he is tempted, th
he is tempted of God, for God cannot be tem
pted with evil, neither tempteth he any ma
(to draw him to ſin) but every man is tempte
when he is drawn away of his own luſt, an
enticed. Then when luſt hath conceived,
bringeth forth ſin; and ſin when it is finiſh
bringeth forth death.] You ſee here, that ſin
the brat of your own Concupiſcence, and no
to be fathered on God; and that death is th
Off-ſpring of your own Sin, and the Fru
which it will yield you as ſoon as it is ripe.
You have a Treaſure of evil in your ſelves a
a Spider hath of poiſon, from whence you are
bringing forth hurt to your ſelves; and ſpin
ning ſuch Webs as intangle your own Souls.
Your nature ſhew, it's you that are the cauſe.

2. It's evident, that you are your own
deſtroyers, in that you are ſo ready to enter
tain any Temptation almoſt that is offered
you. Satan is ſcarce readier to move you to
any evil, than you are ready to hear, and to
do as he would have you. If he would tempt
your underſtanding to error and prejudice,
you yield. If he would hinder you from
good reſolutions, it is ſoon done. If he would

cool

cool any good desires or affections, it is soon done. If he would kindle any lust or vile affections and desires in you, it is soon done: if he will put you on to evil thoughts, or deeds, you are so free, that he needs no Rod or Spur; if he would keep you from holy thoughts, and words, and ways, a little doth it, you need no curb. You examine not his suggestions, nor resist them with any resolution, nor cast them out as he casts them in, nor quench the sparks which he endeavoureth to kindle: but you set in with him, and meet him half way, and embrace his motions, and tempt him to tempt you. And it's easie to catch such greedy fish that are ranging for a Bait, and will take the bare Hook.

3. Your destruction is evidently long of your selves, in that you resist all that would help to save you, and would do you good, or hinder you from undoing your selves. God would help and save you by his Word, and you resist it, it is too strict for you. He would sanctifie you by his Spirit, and you resist and quench it. If any man reprove you for your sin, you fly in his face with evil words; and if he would draw you to an holy Life, and tell you of your present danger you give him little thanks, but either bid him look to himself, he shall not answer for you; or else at best, you put him off with an heartless thanks, and will not Turn when you are perswaded. If Ministers would privately in-

ſtruct and help you, you will not come at them; your unhumbled Souls do feel but little need of your help. If they would Catechize you, you are too old to be Catechized, though you are not too old to be ignorant and unholy. Whatever they can ſay to you for your good, you are ſo ſelf conceited and wiſe in your own eyes, (even in the depth of ignorance) that you will regard nothing that agreeth not with your preſent conceits: but contradict your Teachers, as if you were wiſer than they; you reſiſt all that they can ſay to you, by your ignorance and wilfulneſs, and fooliſh Cavils, and ſhifting Evaſions, and unthankful Rejections, ſo that no good that is offered can find any welcome acceptance and entertainment with you.

4. Moreover, it's apparent that you are ſelf-deſtroyers, in that you [draw the matter of your ſin and deſtruction even from the bleſſed God himſelf.] You like not the contrivances of his Wiſdom: You like not his Juſtice, but take it for cruelty: You like not his Holineſs, but are ready to think he is ſuch a one as your ſelves, Pſal. 50. 21. and make as light of ſin as you: You like not his Truth, but would have his Threatenings, even his peremptory Threatenings prove falſe. And his goodneſs, which you ſeem moſt highly to approve, you partly reſiſt, as it would lead you to Repentance, and partly abuſe, to the ſtrengthening of your ſin, as if you might the freelier

freelier sin, because God is Merciful, and because his Grace doth so much abound.

5. Yea you [fetch destruction from the blessed Redeemer, and Death from the Lord of Life himself.] And nothing more imboldneth you in sin, than that Christ hath died for you; as if now the danger of death were over, and you might boldly venture: As if Christ were become a servant to Satan and your sins, and must wait upon you while you are abusing him: and because he is become the Physician of Souls, and is able to save to the utmost all that come to God by him; you think he must suffer you to refuse his help, and throw away his Medicines, and must save you whether you will come to God by him or no: so that a great part of your sins are occasioned by your bold Presumption upon the death of Christ.

Not considering that he came to Redeem his People from their sins, and to Sanctifie them a peculiar People to himself, and to conform them in Holiness to the Image of their Heavenly Father, and to their Head, Matt. 1. 21. Tit. 2. 14. 1 Pet. 1. 15, 16. Col. 3. 10, 11. Phil. 2. 9, 10.

6. You also [fetch your own Destruction from all the Providences and works of God.] When you think of his Eternal Fore-knowledge and Decrees, it is to harden you in your sin, or possess your minds in Quarrelling thoughts, as if his Decrees might spare you

the labour of Repentance and an holy Life, or else were the cause of your sin and death. If he afflict you, you repine; if he prosper you, you the more forget him, and are the backwarder to the thoughts of the Life to come. If the wicked prosper, you forget the End that will set all Reckonings strait; and are ready to think, it's as good be wicked as godly. And thus you draw your death from all.

7. And the like you do from all the Creatures and Mercies of God to you. He giveth them to you as the Tokens of his Love, and Furniture for his Service, and you turn them against him, to the pleasing of your Flesh. You eat and drink to please your Appetite, and not for the glory of God, and to enable you for his work. Your Cloaths you abuse to Pride. Your riches draw your hearts from Heaven, Phil. 3. 18. Your Honours and Applause do puff you up: If you have health and strength, it make you more secure, and forget your end. Yea, other mens mercies are abused by you to your hurt. If you see their Honours and Dignity, you are provoked to envy them. If you see their Riches, you are ready to covet them. If you look upon Beauty, you are stirred up to Lust. And it's well, if Godliness be not an Eye-sore to you.

8. The very Gifts that God bestoweth on you, and the Ordinances of Grace which he hath instituted for his Church, you turn to sin.

sin. If you have better parts than others, you grow proud and self-conceited: If you have but common gifts, you take them for special Grace. You take the bare hearing of your Duty for so good a Work, as if it would excuse you for not obeying it. Your Prayers are turned into sin, because you [regard iniquity in your hearts, Psalm 66. 18. and depart not from iniquity when you call on the Name of the Lord, 2. Tim. Your Prayers are abominable, because you turn away your Ear from hearing the Law, Prov. 28. 9. And are more ready to offer the Sacrifice of Fools (thinking you do God some special service) than to hear his Word, and obey it, Eccles. 5. 1. You examine not your selves before you receive the Supper of the Lord, but not discerning the Lord's Body, do eat and drink Judgment to your selves, 1 Cor. 11. 28, 29.

9. Yea the [persons that you converse with and all their actions,] you make the occasions of your sin and destruction. If they live in the fear of God, you hate them. If they live ungodlily, you imitate them. If the wicked are many, you think you may the more boldly follow them: If the godly be few you are the more imbolden'd to despise them. If they walk exactly, you think they are too precise; if one of them fall in a particular temptation, you stumble upon them, and turn away from holiness, because that other are imperfectly holy: as if you were war-

ranted

ranted to break your Necks; becauſe ſome others have by their heedleſneſs ſprained a Sinew, or put out a Bone. If a Hypocrite diſcover himſelf, you ſay, They are all alike, and think your ſelves as honeſt as the beſt. A Profeſſor can ſcarce ſlip into any miſcarriage, but becauſe he cuts his finger, you think you may boldly cut your throats. If Miniſters deal plainly with you, you ſay they rail. If they ſpeak gently or coldly, you either ſleep under them, or are little more affected than the ſeat you ſit upon. If any Errours creep into the Church, ſome greedily entertain them, and others reproach the Chriſtian Doctrin for them, which is moſt againſt them. And if we would draw you from any ancient rooted Errour, which can but plead two, or three, or ſix, or ſeven hundred years Cuſtom, you are as much offended with a motion for Reformation, as if you were to loſe your life by it, and hold faſt old Errors, while you cry out againſt new ones. Scarce a difference can ariſe among the Miniſters of the Goſpel, but you will fetch your own death from it. And you will not hear, or at leaſt not obey the unqueſtionable Doctrin of any of thoſe that jump not with your conceits: One will not hear a Miniſter, becauſe he readeth his Sermons, and another will not hear him, becauſe he hath not read them. One will not hear him, becauſe he ſaith the Lord's Prayer; and another will not hear him be-

because he doth not use it. One will not hear them that are for Episcopacy, and another will not hear them that are against it. And thus I might shew it you in many other cases, how you turn all that comes near you to your own Destruction; so clear is it that the ungodly are self-destroyers, and that their Perdition is of themselves.

Methinks, now upon the consideration of what is said, and the review of your own ways, you should bethink you what you have done, and be ashamed and deeply humbled to remember it. If you be not, I pray you consider these following Truths.

1. To be your own destroyers, is to sin against the deepest principle in your Natures, even the principle of Self-preservation. Every thing naturally desireth or inclineth to its own felicity, welfare, or perfection. And will you set your selves to your own destruction? When you are commanded to love your Neighbours as your selves: It is supposed that you naturally love your selves. But if you love your Neighbours no better than your selves, it seems you would have all the World damned.

2. How extreamly do you cross your own Intentions! I know you intend not your own Damnation, even when you are procuring it; you think you are but doing good to your selves, by gratifying the desires of your flesh. But alas, it is but as a draught

of

of cold Water in a burning Fever, or as the ſcratching of an itching Wild-fire which increaſeth the diſeaſe and pain. If indeed you would have pleaſure, profit, or honour, ſeek them where they are to be found, and do not hunt after them in the way to Hell.

3. What pity is it, that you ſhould do that againſt your ſelves, which none elſe in Earth or Hell can do! If all the World were combined againſt you, or all the Devils in Hell were combined againſt you, they could not deſtroy you without your ſelves, nor make you ſin but by your own conſent. And will you do that againſt your ſelves which no one elſe can do! You have hateful thoughts of the Devil, becauſe he is your Enemy, and endeavoureth your deſtruction. And will you be worſe than Devils to your ſelves? Why thus it is with you, if you had hearts to underſtand it; when you run into ſin, and run from Godlineſs, and refuſe to Turn at the Call of God, you do more againſt your own Souls, than Men or Devils could do beſides. And if you ſhould ſet your ſelves, and bend your Wits to do your ſelves the greateſt miſchief, you could not deviſe to do a greater.

4. You are falſe to the truſt that God hath repoſed in you. He hath much intruſted you with your own Salvation: and will you betray your truſt? He hath ſet you with all dili-

diligence to keep your hearts; and is this the keeping of them? Prov. 4. 23.

5. You do even forbid all others to pity you, when you will have no pity on your selves: If you cry to God in the day of your Calamity, for Mercy, Mercy; what can you expect, but that he should thrust you away, and say, [Nay, thou wouldst not have mercy on thy self: Who brought this upon thee but thy own wilfulness?] And if your Brethren see you everlastingly in Misery, how shall they pity you that were your own destroyers, and would not be dissuaded?

6. It will everlastingly make you your own Tormentors in Hell to think on it, that you brought your selves wilfully to that Misery. O what a griping thought it will be for ever to think with your selves, That this was your own doing! That you were warned of this Day, and warned again, but it would not do: That you wilfully sinned, and wilfully turned away from God: That you had time as well as others, but you abused it: You had Teachers as well as others, but you refused their Instruction: You had holy Examples, but you slid not imitate them: You were offered Christ, and Grace, and Glory as well as others, but had not more mind of your fleshly Pleasure: You had a price in your hands, but you had not a heart to lay it out, Prov. 17. 16. Can it choose but torment you to think of this your present

present folly? O that your eyes were open to see what you have done in the wilful wronging of your own Souls! and that you better understood those words of God, Prov. 8.33,34,35,36. [Hear Instruction and be wise, and refuse it not: Blessed is the Man that heareth me, watching daily at my gates, waiting at the posts of my doors; for whoso findeth me findeth life, and shall obtain the favour of the Lord. But he that sinneth against me, wrongeth his own Soul: All they that hate me love death.]

And now I am come to the Conclusion of this Work, my heart is troubled to think how I shall leave you: lest after this the Flesh should still deceive you, and the World and the Devil should keep you asleep, and I should leave you as I found you, till you awake in Hell. Though in care of your poor Souls, I am afraid of this, as knowing the obstinacy of a carnal heart: yet I can say with the Prophet Jeremy, 17. 16. [I have not desired the woful day, the Lord knoweth.] I have not with James and John desired that [fire might come from Heaven to consume them] that refused Jesus Christ, Luk. 9. 54. But it is the preventing of the Eternal Fire that I have been all this while endeavouring. And O that it had been a needless Work! That God and Conscience might have been as willing to spare me this labour, as some of you could have been. Dear Friends! I

m so loth you should lie in everlasting fire, nd be shut out of Heaven, if it be possible o prevent it, that I shall once more ask ou, What do you now resolve? Will you Turn or die! I look upon you as a Physician on his Patient in a dangerous desease: that saith to him, [Tho you are far gone, take but this Medicine, and forbear but these few things that are hurtful to you, and I dare warrant your life; but if you will not do this, you are but a dead Man.] What would you think of such a Man, if the Physician and all the Friends he hath cannot perswade him to take one Medicine to save his Life, or to forbear one or two poisonous things that would kill him? This is your Case. As far as you are gone in Sin, do but now Turn and come to Christ, and take his Remedies, and your Souls shall live. Cast up your deadly sins by Repentance, and return not to the poisonous Vomit any more, and you shall do well. But yet if it were your Bodies that we had to deal with, we might partly know what to do for you. Though you would not consent, you might be held or bound, while the Medicine were poured down your throats, and hurtful things might be kept from you. But about your Souls it cannot be so; we cannot Convert you against your wills. There is no carrying Mad-men to Heaven in Fetters. You may be condemned against your wills, because you sinn'd with your

your wills: but you cannot be saved against your wills. The wisdom of God hath thought meet to lay Mans Salvation or Destruction exceeding much upon the choice of their own wills: that no Man shall come to Heaven, that chose not the way to Heaven, and no man shall come to Hell, but shall be forced to say, [I have the thing I chose; my own will did bring me hither.] Now if I could but get you to be willing, to be throughly, and resolv'dly, & habitually willing, the work were more than half done. And alas, must we lose our Friends, and must they lose their God, their Happiness, their Souls, for want of this? O God forbid! It is a strange thing to me, that Men are so inhuman and stupid in the greatest matters, that in lesser things are very civil and courteous, and good Neighbours. For ought I know, I have the Love of all, or almost all my Neighbors, so far, that if I should send to ever a Man in the Town, or Parish, or Country, and request a reasonable Courtesie of them, they would grant it me; and yet when I come to request of them the greatest matter in the World, for themselves, and not for me, I can have nothing of many of them, but a patient hearing. I know not whether People think a Man in the Pulpit is in good sadness or not, and means as he speaks: For I think I have few Neighbours, but if I were sitting familiarly with them, and telling them of what I have

seen

seen or done, or known in the World, they would believe me, and regard what I say: But when I tell them from the Infallible Word of God, what they themselves shall see and know in the World to come, they shew by their Lives that they do either not believe it, or not much regard it. If I met ever an one of them on the way, and told them yonder was a Coal-pit, or there is a Quick-sand, or there are Thieves lie in wait for you; I could perswade them to turn by. But when I tell them that Satan lieth in wait for them, and that sin is poyson to them, and that Hell is not a matter to be jested with; they go on as if they did not hear me. Truly, Neighbours, I am in as good earnest with you in the Pulpit, as I am in my familiar Discourse: and if ever you will regard me, I beseech you let it be here. I think there is never a Man of you all, but if my own Soul lay at your wills, you would be willing to save it (though I cannot promise that you would leave your sins for it.) Tell me, thou Drunkard, art thou so cruel to me that speak to thee, that thou wouldst not forbear a few Cups of Drink, if thou knewest it would save my Soul from Hell? Hadst thou rather I did burn there for ever, than thou shouldst live soberly as other Men do? If so, may I not say, Thou art an unmerciful Monster, and not a Man? If I came hungry or naked to one of your Doors, would you not part with

with more than a Cup of Drink to relieve me? I am confident you would: If it were to save my life, I know you would (some of you) hazard your own. And yet will you not be entreated to part with your sensual Pleasures for your own Salvation? Wouldst thou forbear an hundred Cups of Drink, Man, to save my life if it were in thy power, and wilt thou not do it to save thy own soul? I profess to you, Sirs, I am as hearty a Beggar with you this day for the saving of your own Souls, as I would be for my own supply, if I were forced to come a begging to your doors. And therefore if you would hear me then, hear me now. If you would pity me then, be intreated now to pity your selves. I do again beseech you, as if it were on my bended knees, that you would hearken to your Redeemer, and Turn that you may live. All you that have lived in ignorance, and carelesness, and presumption to this day: all you that have been drowned in the cares of the World, and have no mind of God, and Eternal Glory: all you that are inslaved to your fleshly desires, of meats and drinks, sports and lusts: and all you that know not the necessity of Holiness, and never were acquainted with the Sanctifying Work of the Holy Ghost upon your Souls; that never imbraced your Blessed Redeemer by a lively Faith, and with admiring and thankful Apprehensions of his Love, and

that

hat never felt an higher Estimation of GOD nd Heaven, and an heartier Love to them, han to your fleshly Prosperity, and the hings below: I earnestly beseech you, not only for my sake, but for the Lords sake, and for your Souls sake, that you go not one day longer in your former Condition; but look about you, and cry to GOD for Converting Grace, that you be made New Creatures, and may escape the Plagues that are a little before you. And if ever you will do any thing for me, grant me this request, to turn from your evil ways, and live; Deny me any thing that ever I shall ask you for my self, if you will but grant me this. And if you deny me this, I care not for any thing else that you would grant me. Nay, as ever you will do any thing at the request of the Lord that made you and redeemed you, deny him not this: for if you deny him this, he cares for nothing that you shall grant him. As ever you would have him hear your Prayers, and grant your requests, and do for you at the hour of Death, and day of Judgment, or in any of your Extreamities, deny not his Request now in the day of your Prosperity. O Sirs, believe it Death and Judgment; and Heaven and Hell, are other matters when you come near them, than they seem to carnal Eyes afar off. Then you would hear such a Message as I bring you with more awakened regardful Hearts.

Well

Well, though I cannot hope so well of all, I will hope that some of you are by this time purposing to Turn and Live; and that you are ready to ask me, as the Jews did Peter, Acts 2. 37. When they were pricked in their hearts, and said, [Men and Brethren what shall we do? How might we come to be truly Converted? We are willing, if we did but know our Duty. God forbid that we should chuse Destruction, by refusing Conversion, as hitherto we have done.]

If these be the thoughts and purposes of your hearts, I say of you as God did of a promising People, Deut. 5. 28, 29. [They have well said, all that they have spoken; O that there were such an heart in them, that they would fear me, and keep my Commandments always.] Your purposes are good: O that there were but an heart in you to perform these purposes! And in hope hereof, I shall gladly give you Direction what to do; and that but briefly, that you may the easier remember it for your Practice.

Direction 1. If you would be Converted and Saved, [labour to understand the necessity and true Nature of Conversion;] For what, and from what, and to what, and by what it is that you must Turn.

Consider what a lamentable Condition you are in till the hour of your Conversation, that you may see it is not a state to be rested in. You are under the Guilt of all the sins

that

at ever you committed; and under the rath of God, and the Curse of his Law, u are Bond-slaves to the Devil, and day- employed in his Work, against the Lord, our selves and others: You are spiritually ead and deformed, as being void of the oly Life, and Nature, and Image of the ord. You are unfit for any holy Work, nd do nothing that is truly pleasing unto od. You are without any promise or as- rance of his Protection: and live in con- ual danger of his Justice, not knowing hat hour you may be snatch'd away to ell, and most certain to be damned if u die in that Condition. And nothing ort of Conversion can prevent it. What er Civilities, or Amendments, or ven- res are short of true Conversion, will ver procure the saving of your Souls. eep the true sense of this Natural Misery, d so of the necessity of Conversion on your Hearts.

And then you must understand how it is to Converted: It is to have a new Heart Disposition, and a new Conversion.

Quest. 1. [For what must we Turn?]

Answ. For these ends following, which u may attain: 1. You shall immediately made living Members of Christ, and have terest in him, and be renewed after the age of God, and be adorned with all his aces, and quickned with a new and Hea-

venly

venly life, and saved from the tyranny
Satan, and the dominion of sin, and be ju
fied from the curse of the Law, and have
pardon of all the sins of your whole li
and be accepted of God, and made his So
and have liberty with boldness to call hi
Father, and go to him by Prayer in all yo
needs, with a promise of acceptance; yo
shall have the holy Ghost to dwell in yo
to sanctifie and guide you: You shall hav
part in the Brother-hood, communion an
prayers of the Saints: You shall be fitt
for God's Service; and be freed from th
dominion of sin, and be useful and a ble
sing to the place where you live; and sh
have the Promise of this Life, and that whi
is to come. You shall want nothing that
truly good for you, and your necessary
flictions you will be enabled to bear; yo
may have some taste of Communion wi
God in the Spirit; especially, in all Ho
Ordinances, where God prepareth a Fea
for your Souls; you shall be heirs of Heav
while you live on Earth, and may fore-see
Faith the Everlasting Glory; aud so m
live and die in Peace: and you shall n
ver be so low, but your Happiness w
be incomparably greater than your M
sery.

How precious is every one of these Bl
sings, which I do but briefly name, and whi
in this life you may receive!

An

And then 2. At Death your Souls shall go Christ, and at the day of Judgment both oul and Body shall be Justified and Glori-d, and enter into your Masters Joy: Where our Happiness will consist in these parti-ulars.

1. You shall be perfected your selves: Your Mortal Bodies shall be made Immor-al, and the Corruptible shall put on In-orruption; you shall no more be hungry, r thirsty, or weary, or sick: nor shall you eed to fear either shame, or sorrow, or Death, or Hell, your souls shall be perfect-y freed from sin, and perfectly fitted for he knowledg, and love and praises of the Lord.

2. Your Imployment shall be to behold your glorified Redeemer, with all your holy fellow Citizens of Heaven: and to see Glo-y of the most blessed God, and to love him erfectly, and be beloved by him, and to praise him everlastingly.

3. Your Glory will contribute to the Glo-y of the New Jerusalem, the City of the Living God, which is more than to have a private felicity to your selves.

4. Your Glory will contribute to the Glo-rifying of your Redeemer, who will E-verlastingly be magnified and pleased in

you that are the travail of his Soul: and this is more than the glorifying of yourselves.

5. And the Eternal Majesty, the Living God, will be glorified in your Glory: both as he is magnified by your Praises, and as he communicateth his Glory and Goodness to you, and as he is pleased in you, and in the accomplishment of his glorious Work in the glory of the New Jerusalem, and of his Son.

All this the poorest Beggar of you that is converted, shall certainly and endlesly enjoy.

2. You see For what you must Turn: Next you must understand From what you must Turn; And that is (in a word) from your Carnal Self; which is the end of all the Unconverted. From the Flesh that would be pleased before God, and would still be inticing you thereto. From the World, that is the Bait; and from the Devil that is the Angler for Souls, and the Deceiver. And so from all known and wilful Sins.

3. Next you must know To what end you must Turn; and that is, To God as your End; to Christ as the Way to the Father: To Holiness as the Way appointed you by Christ; and so the use of all the helps and means of Grace afforded you by the Lord.

4. Lastly,

4. Lastly, You must know By what you must Turn. And that is by Christ as the only Redeemer and Intercessor, and by the Holy Ghost as the Sanctifier; And by the Word as his Instrument or Means: And by Faith and Repentance, as the means and duties on your part to be performed. All this is of necessity.

DIRECTION II.

IF you will be converted and saved, be much in secret, serious consideration. Inconsiderateness undoes the World. Withdraw your selves of into retired secresie, and there bethink you of the end why you were made, of the life you have lived, the time you have lost the sin you have committed, of the love and sufferings and fulness of Christ, of the danger you are in, of the nearness of Death and Judgment, and of the certainty and excellency of the Joys of Heaven, and of the certainty and terrour of the torment of Hell, and Eternity of both; and of the necessity of conversion, and an holy life. Steep your hearts in such considerations as these.

DIRECTION III.

IF you will be converted and saved, attend upon the Word of God, which is the ordinary means. Read the Scripture, or hear it read, and other holy Writings that do apply it constantly; attend on the publick Preaching of the Word. As God will lighten the World by the Sun, and not by himself alone without: So will he convert and save Men by his Ministers, who are the Lights of the World, Acts 26.17,18. Mat. 5.14. When he hath miraculously humbled Paul, he sendeth him to Ananias, Acts 9. 10. and when he hath sent an Angel to Cornelius, it is but to bid him send for Peter, who must tell him what he is to believe and do.

DIRECTION IV.

BEtake your selves to God in a course of earnest, constant Prayer. Confess and lament your former lives, and beg his Grace to illuminate and convert you. Beseech him to pardon what is past, and to give you his Spirit, and change your hearts and lives, and lead you in his ways, and save you from tempta-

emptation. And ply his Work daily, and be not weary of it.

DIRECTION V.

PResently give over your known and wilful Sins. Make a ſtand, and go that way no farther. Be drunk no more, but avoid the place and occaſion of it. Caſt away your Lusts and ſinful Pleaſures with deteſtation. Curſe and Swear and Rail no more: and if you have wronged any, reſtore as Zacheus did: If you will commit again your old ſins what bleſſing can you expect on the means for Converſion?

DIRECTION VI.

PResently if poſſible, change your Company, if it hath hitherto been bad. Not by forſaking your neceſſary Relations, but your unneceſſary ſinful Companions, and joyn your ſelves with thoſe that fear the Lord, and enquire of them the way to Heaven, Acts 9. 19, 26. Pſal. 154.

DIRECTION VII.

DEliver up your selves to the Lord Jesus as the Physician of your Souls, that he may pardon you by his blood, and, sanctifie you by his Spirit, by his Word and Ministers, be Instruments of the Spirit. He is the Way, the Truth, and the Life; there is no coming to the Father but by him, John 14. 1. Nor is there any name under Heaven, by which you can be saved, Acts 4. 12. Study therefore his Person and Nature, and what he hath done and suffered for you; and what he is to you; and what he will be, and how he is fitted to the full supply of all your necessities.

DIRECTION VIII.

IF you mean indeed to Turn and Live, Do it speedily without delay, If you be not willing to Turn to day, you be not willing to do it at all. Remember you are all this while in your blood; under the guilt of many thousand sins, and under Gods wrath, and you stand at the very brink of Hell; there is but a step between you and death. And this is

is not a case for a man that is well in his wits to be quiet in. Up therefore presently, and fly as for your lives: as you would be gone out of your house if it were all on fire over your head. O, if you did but know what continual danger your live in, and what daily unspeakable loss you do sustain, and what a safer and sweeter life you might live, you would not stand trifling, but presently Turn. Multitudes miscarry that wilfully delay when they are convinced that it must be done. Your lives are short and uncertain; and what a case are you in, if you die before you throughly Turn! You have staid too long already; and wronged God too long. Sin getteth strength and doting while you delay. Your Conversion will grow more hard and doubtful. You have much to do, and therefore put not all off to the last, lest God forsake you, and give you up to your selves and then you are undone for ever.

DIRECTION IX.

IF you will Turn and Live, do it unreservedly, absolutely, and universally. Think not to capitulate with Christ, and divide your heart betwixt him and the World; and

to part with some sins, and keep the rest: and to let go that which your flesh can spare. This is but self deluding: You must in heart and resolution forsake all that you have, or else you cannot be his Disciples, *Luk.* 14. 26, 33. If you will not take God and Heaven for your portion, and lay all below at the feet of Christ, but you must needs also have your good things here, and have an Earthly Portion, and God and Glory is not enough for you; it is in vain to dream of Salvation on these terms; For it will not be. If you seem never so Religious, if yet it be but a Carnal Righteousness, and the fleshes prosperity, or Pleasure, or Safety be still excepted in your devotedness to GOD; this is as certain a way to death, as open Prophaneness, though it be more plausible.

DIRECTION. X.

IF you will Turn and Live, do it Resolvedly, and stand not still deliberating, as if it were a doubtful case. Stand not wavering, as if you were yet uncertain, whether GOD or the flesh be the better Master; or whether Heaven or Hell be the better End; or whether Sin or Holiness be the better Way. But away

away with your former lusts, and presently, habitually, fixedly Resolve: Be not one day of one mind, and the next of another, but be at a point with all the World, and Resolvedly give up your selves and all you have to God. Now while you are Reading, or hearing this, Resolve. Before you sleep another Night, Resolve. Before you stir the place, Resolve. Before Satan have time to take you off, Resolve. You never Turn indeed till you do Resolve; and that with a firm unchangeable Resolution.

So much for the Directions.

AND now I have done my part in this work, that you may Turn to the Call of God and Live. What will become of it, I cannot tell. I have cast the Seed at Gods command; but it is not in my power to give the increase. I can go no further with my Message. I cannnot bring it to your heart, nor make it work: I cannot do your parts for you, to entertain it and consider it: Nor I cannot do Gods part, by opening your heart to cause you to entertain it. Nor can I shew you Heaven or Hell to your eye sight, nor give you new and tender hearts. If I know

what more to do for your conversion, hope I should do it.

But O thou that art the gracious Father of Spirits, thou hast sworn thou delightest not in the death of the wicked, but rather that they Turn and Live; deny not the Blessing to these perswasions and directions, and suffer not thine Enemies to triumph in thy sight, and the great deceiver of Souls to prevail against thy Son, thy Spirit, and thy Word. O pity poor unconverted sinners, that have no hearts to pity or help themselves: Command the Blind to see, and the Deaf to hear, and the Dead to live, and let not sin and death be able to resist thee; Awaken the secure: Resolve the unresolved: Confirm the wavering: And let the Eyes of Sinners that read these Lines, be next imployed in weeping over their Sins: And bring them to themselves, and to thy Son, before their sin have brought them to perdition. If thou say but the Word, these poor Endeavours shall prosper to the saving of many a Soul to their Everlasting Joy, and thine Everlasting Glory. Amen.

Finitur, 1656. Decemb. 31.

Three Prayers: one for Families: another for a Penitent Sinner: and another for the Lords-Day: For the use of those only who need such helps.

Reader,

TWo Reasons moved me to annex these Prayers: 1. I observe that abundance of People who have some good desires, do forbear through dilability to worship God in their Families, who I hope would do it, if they had some such helps. And though there be many such extant, yet few of these poor Families have the Books; and I can give them my own at a little cheaper rate than I can buy others to give them.

2. Some that seem to have been brought to true Repentance and Newness of Life, by God's Blessing on the reading of my Books, have earnestly intreated me to write them a Form of Prayer for their Families, because long disease hath left them unable to pray before others.

For the service of God, and the good of men

I am contented to bear the censures of those who account all forms of Book Prayers to be Sin: For in an Age when Pride (the Father) and Ignorance (the Mother) have bred Superstition (the Daughter) and taught Men to think that God as fondly valueth their several Modes of speaking to him, as they do themselves, and thinketh as contemptuously of the contrary as they: the question whether Form or no Form, Book or no Book, hath been resolved into such Tragical and direful effects, that I were too tender if a censure should discourage me.

If I live to write a Family Directory, perhaps to these I may add many more.

A Prayer for Morning and Evening in Families.

O GOD, the infinite, eternal Spirit, Most perfect in Power, Wisdom and Goodness; though mortal Eyes cannot behold thee, nor any created Understanding comprehend thee, thou art present with us, and seest all the secrets of our hearts: Our sins and wants are known to thee! but thou requirest our confessions as the exercise of our repentance, and our Petitions as the exercise

ercise of our desires and filial dependance pon thee! And O that our souls were more for thy holy presence, and for this great nd holy Work! O thou whose mercy inviteth miserable sinners to come unto thee by the new and living way: meet us not in thy Justice as a consuming fire, but accept us in thy righteous and beloved Son, in whose mediation is our trust.

Thou who art the Great Creator of all things, didst make us in thine Image, to know thee, to love thee, and to serve thee: But sin hath corrupted all our Powers, and turned them from thee, and against those holy ends and uses for which thou didst create us: In sin we were conceived, and in sin we have lived, increasing our original guilt and misery. Though we know that thou art our Owner, we have lived as if we were at our own Disposal: We have called thee our King and Ruler, but we have rebelled against thee, nd obeyed our carnal wills and appetites: Thou art our goodness and Love it self, and the Author of all that is good and amicable in all the World. And our souls should have loved thee, with fervency and delight: But our hearts have been estranged from thee, and have sought delight in Worldly Vanities, and in the pleasing of our fleshly minds and lusts.

This

This deceitful World hath had our Love, our care, our thoughts, our words, our time, our labour, as if it had been our Home and Portion, and we had been to continue here for ever, whilst our God and our Immortal Souls have been neglected. Thou hast made us capable of endless Glory, and called us to seek it, and to set our heart above o thee: But we have lived as if we believed not thy word, and have despised the Joys of Heaven which thou hast offered us; and preferred the short and sensual pleasures. We have trifled in thy Worship, and served thee hypocritically with our Lips alone: We have taken thy dreadful Name in vain: We have mis spent thy holy Day: We have dishonoured our superiors, and neglected our inferiors. Our Family which should have been ordered in holiness as a Church of God, hath been a house of vanity, worldliness and discontent: Our thoughts have been guilty not only of vanity, folly and confusion, but of malice, and of unclean and filthy lusts; our tongues have been guilty, not only of idle and foolish talk, but also wrathful words and railings, of filthy and immodest speech, and of evil speaking, and backbiting others, and of many a Lie. We have not loved our Neighbours as our selves; nor done by all

others

thers as we would have had them done by
s: But we have been all for our Carnal
elves, proudly desiring our own Exaltation
nd Esteem; and covetously desiring our
wn Commodity; and sensually desiring
leasure to our selves; whilst we have too
ittle cared for the corporal or spiritual good
of others. We have been very backward
o love our Enemies, and heartily to for-
give a wrong; we have been unprofitable
abusers of thy Talents, and have wasted our
precious time in vanity, and done but little
good in the World.

And though thy wonderful Mercy hath
given us a Redeemer, and in him a sufficient
remedy for our sins; and thou hast poled
the understandings of Men and Angels, in
his strange expression of thy Wisdom and thy
Love; yet have we staggered at thy word in
Unbelief, and stupidly neglected this great
Salvation. How carelessly have we heard
and read thy Gospel? How little have we
been affected with all the Love and Sufferings
of our Saviour? we could have been thank-
ful to one that had saved our lives, or inriched
us in the world: But how unthankful have
we been to him, who hath done so much
to save our souls from endless misery! Alas,
our hard unhumbled hearts, do make
light

light of our ſins and of thy juſt diſpleaſure and therefore make light of Chriſt and Grace And it's juſt with thee to deny us for ever the mercy which we ſet ſo light by.

But deal with us, O Lord, according to thy goodneſs and according to our great neceſſity, and not according to our deſerts We have ſinned as Men, but be thou merciful as God. Where our ſin aboundeth, O let thy Grace abound much more! Thou gaveſt Mankind a Saviour, when we were thine Enemies, and thou was in Chriſt reconciling the World to thy ſelf; And it is thy great deſign to glorifie thy wonderful love and mercy, by the advantage of our great unworthineſs and miſery, and to forgive much, that we may love thee much. And if after all this we ſhould doubt of thy willingneſs, to forgive believing penitent Souls we ſhould greatly wrong the riches of thy grace. Thou ſought'ſt us, when we ſought not after thee! And it is by thine own Command that we ſeek thee, and beg thy mercy: and thou giveſt us the very deſires which we pour out before thee: Thou beſeech'ſt us to be reconciled, and to receive thy grace: And ſhall we queſtion then whether thou art willing to give it? There is enough in the Sacrifice and Merits of thy

Son

n, to expiate our ſins, and juſtifie penitent
ievers in thy ſight. Thou haſt made him
e infallible Teacher of thy Church: He
a King moſt fit to Rule us, to defend
d juſtifie us: Thy Spirit is the Sanctifier of
uls; and thy Love is ſufficient to be our
verlaſting Felicity and Reſt. We therefore
umbly give up our ſelves to thee our
OD: To thee our Father, our Saviour,
d our Sanctifier: Beſeeching thee to re-
ive us upon the terms of thy Covenant of
race. Remember not againſt us our youth-
l folly, ignorance and luſts; Forgive our
ecret and our open ſins; our ſins of negli-
ence, raſhneſs, and preſumption: Eſpecially
oſe ſins which we have deliberately and
illfully committed againſt our knowledge,
nd the ſtrivings of thy grace. Renew and
anctifie us throughly by thy Spirit: Take
om us the old and ſtony hearts, and give
s hearts more tender and contrite, more
achable and tractable: And give us the
ivine and Heavenly Nature; and make us
oly in the Image of thy Holineſs: Cauſe
s to reſign and devote our ſelves, and all
at thou giveſt us, entirely to thee as being
hine own. Bring all the Powers of our
ouls and Bodies, into a full ſubjection to
y Government. O ſhew us thine Infinite
Good-

Goodneſs and perfections, and the wonderful Mercy which thou haſt given us in Chriſt; and ſhed abroad thy Love upon our Hearts, by the Holy Ghoſt, that we may be conſtrained by the Love, to Love thee above all things, with all our heart, and Soul, and Mi ht. Let the beams of thy Love ſo fire our Hearts, that we may Love thee fervently and delight to love thee, and taſte the beginning of the Heavenly Felicity and pleaſure in thy love, and may perceive that we can never love thee enough; but may ſtill be longing to love thee more; we dare not ſay [O that we could love thee as thou art worthy] for that is above both Men and Angels: But O that we could love thee as much as we would love thee! till we come to that moſt bleſſed ſtate, where we ſhall love thee more then now we can deſire! If we had never ſinned in word or deed, the want and weakneſs of our love to thee, is a ſin which we can never ſufficiently lament; and the very ſhame of our corrupted natures, is a burden that we cannot bear! We crave no other felicity in this life, then to know thee better, and love thee more. Give us the Spirit of Adoption, which may poſſeſs us with all Child-like affections, to thee as our Reconciled God and Father in Chriſt. Cauſe us

us to make thee our Ultimate End, and to seek thy glory in all that we do. Let it be our chiefest study in all things to please thee, to promote thy Kingdom, and to do thy Will. Set up thy glory above the Heavens, And let thy Name be Sanctified in all the Earth. Convert the Heathen and Infidel World, and let their Kingdoms become the Kingdoms of thy Son. Give Wise and Holy Rulers to the Nation; and let the Gospel of Jesus go forth as the Sun, to the enlightning all the Quarters of the Earth. O that the World which is ruled by the malicious Prince of Darkness, might receive and Obey thy Holy Laws; and in the Beauty and Harmony of Holiness, be made more like the Saints in Heaven. Reform the Churches which are Darkened and Defiled, and cast down that Tyranny, Ungodliness, Heresie and Schism, which keep out knowledge, Holiness and Peace. Preserve and Bless the Reformed Churches, especially in these Kingdoms where we live. Bless the King and all in Authority: Teach our Teachers, and give both able and fruitful Pastors, to all the Congregations of these Lands, and give the People obedient, pious and peaceable minds. Cause us to seek first thy Kingdom and Righteousness; and let all other

things

things be added to us. Give us all neceſſa-
ries for the ſuſtaining of our Natures, an
make us contented with our daily Bread
and patient, if for our ſins we want
Teach us to improve our precious time
and not to ſpend it in Idleneſs or ſin; bu
to diſpatch the work upon which our end
leſs life dependeth; and to live as we ſha
wiſh at laſt that we had lived. Let our dail
ſins be daily and unfeignedly repented o
and be daily pardoned through Jeſus Chriſt
And let us live in the belief of his Mediati
on, according to our continual neceſſities
Let thy exceeding Love and Pardonin
Mercy teach us to love our Neighbours a
our ſelves; and to Love our Enemies, an
to pardon wrongs, and to do good to a
according to our Power. Strengthen us i
our Warfare againſt the Fleſh, the World
and the Devil; that we may not only re
ſiſt, but overcome. Keep us from the bait
and ſnares of ſin; and let us not thruſ
our ſelves into temptation. Save us from
Ignorance and Unbelief, from Ungodlineſ
and Hypocriſie, from Pride, and Worldlineſ
and Slothfulneſs, and all ſinful pleaſing o
the Fleſh. Cauſe us to worſhip thee i
Holineſs, and reverently to uſe thy dreadfu
Name; and to remember the keeping holy
o

thy day. Keep us from sinful disobeying
Superiours, and all unfaithful neglecting
Inferiours; and from injuring any in
thought, Word, or Deed: Keep us from
ful wrath and passions; from all unchastity
thought, desires, words or actions. Keep
from stealing and defrauding others: From
ing, slandering, and back-biting; and mor-
e that selfishness, which would set us
ainst our Neighbours welfare: keep us from
e Judgments which we deserve, and let
l afflictions work together for our good. O
lp us to spend this transitory life in a faith-
l preparation for our death. And let our
arts and conversation be in Heaven: And
sake us not in the time of our extremity,
t take our departing Souls to Christ.

Add

Add in the Morning,

Protect, Direct and bless us this day, in all our Lawful ways and Labours, that in the Evening we may return thee joyful thanks through Jesus Christ our only Saviour: In whose Words we summ up all our Prayers: Our Father which art in Heaven, Hollowed be thy Name: Thy Kingdom come: Thy will be done, on Earth as it is in Heaven. Give us this day our daily Bread: And forgive us our Trespasses, as we forgive them that Trespass against us. And lead us not into Temptation; but deliver us from Evil. For thine is the Kingdom, the Power and the Glory, for ever. Amen.

Add in the Evening.

Preserve us this night, and give us such Rest of Body and Mind, as may fit us for the Labours of the following day, for the sake of Jesus Christ our Saviour; in whose Words we summ up our Requests: Our Father which art in Heaven, &c.

A Confession and Prayer for a Penitent Sinner.

O Most Great, most Wise and Gracious God, though thou hatest all the workers of Iniquity, and canst not be reconcile

nto sin; yet through the Mediation o thy
ssed Son, with pity b hold this mi rable
nner, who casteth himtel down at the foot-
ol of t y Grac : Had I lived t those high
d ho y Ends for which I was Created and
edeemed, I might now have come to thee
the boldnes and confidence of a Child,
assurance of thy Love and Favour: But I
ve p'aved the Fool and t eReb l ag inst
wee; I have wilfully forgotten the God
at made me, and the Saviour that Re-
rmed me, and the Endless Glory which
ou didst set b fore me; I forgot the Busi-
ss which I was sent for into the World;
d have lived as if I had been made for
thing, but to pass a few days in fleshly
easure, and pamper a Carkass for the
rms: I wil ul y f rgot, what it is to be
M n. who ha h Reason given him to Rule
Fl sh, an to know his God, and to fore-
his Death, and the state of Immortali-
: And I made my Reason a Se vant to
y Senses, and lived too like the Beasts
at Perish. O the pretious time which
have lost, which all the World cannot
l back! O the Calls of Grace which I
ve neglected! and the Teachings of God
ich I have Resisted! The wonderful
ve which I Unthankfully Rejected:

and

and the manifold Mercies which I have abu
sed, and turned into wantonness and sin! How
deep is the guilt which I have contracted
And how great are the Comforts which
have lost! I might have lived all this whi
in the love of thee my gracious God; an
in the delights of thy holy Word and Way
in the daily sweet fore-sight of Heaven, an
in the Joy of the Holy Ghost; If I would
have been ruled by thy righteous Laws: But
I have hearkened to the Flesh, and to the
wicked and deceitful World; and have pre
ferred a short and sinful Life, before thy Love
and endless Glory.

Alas, what have I been doing since I came
into the World? Folly and Sin hath taken up
my time. I am ashamed to look back upon
the years that I have spent; and to think
of the temptations which I have yielded to.
Alas, what trifles have inticed me from my
God? How little have I had for the hope
pleasures which I have lost? like Esau I
have prophanely sold my Birth-right for one
morsel; to please my fancy, my appetite
and my lust, I have set light by all the Joys
of Heaven; I have unkindly despised the
goodness of my Maker! I have slighted the
Love and Grace of my Redeemer! I have
resisted thy Holy Spirit, silenced my own
C

Conſcience, and grieved thy Miniſters, and my moſt faithful Friends! and have brought my ſelf into this woful caſe, wherein I am a ſhame and burden to my ſelf; and God is my terror, who ſhould be my only hope and joy.

Thou knoweſt my ſecret ſins, which are unknown to Men! Thou knoweſt all their aggravations! My ſins, O Lord, have found me out! My fears and ſorrows overwhelm me! If I look behind me, I ſee my wickedneſs purſue my Soul, and as an Army ready to overtake me, and devour me! If I look before me, I ſee thy juſt and dreadful Judgment, and I know that thou wilt not acquit the guilty: If I look within me, I ſee a dark defiled heart! If I look without me, I ſee a World ſtill offering freſh Temptations to deceive me: If I look above me, I ſee thine offended dreadful Majeſty: and if I look beneath me, I ſee the place of endleſs torment and the company with which I deſerve to ſuffer. I am afraid to live, and more afraid to die.

But yet when I look to thine abundant Mercy, and to thy Son, and to thy Covenant, I have hope. Thy Goodneſs is equal to thy Greatneſs: Thou art Love it ſelf: and thy Mercy is over all thy works: So wonderfully hath thy Son condeſcended

unto ſinners, and done and ſuffered ſo much for their Salvation, that if yet I ſhould queſtion thy willingneſs to forgive, I ſhould but add to all my ſins, by diſhonouring that matchleſs Mercy which thou doſt deſign to glorifie. Yea more, I find upon Record in thy Word, that through Chriſt thou haſt made a Covenant of Grace, and Act of Oblion, in which thou haſt already conditionally but freely pardoned all: granting them the forgiveneſs of all their ſins, without any exception, when ever by unfeigned Faith and Repentance, they turn to thee by Jeſus Chriſt. And thy preſent mercy doth increaſe my hope, in that thou haſt not cut me off, nor utterly left me to the hardneſs of my heart, but ſheweſt me my ſin and danger before I am paſt remedy.

O therefore behold this proſtrate ſinner, which with the Publican ſmiteth on his Breaſt, and is aſhamed to look up towards Heaven; O God be merciful to me a ſinner. I confeſs not only my original ſin, but the follies and fury of my youth, my manifold ſins of ignorance and knowledge, of negligence and wilfulneſs, of omiſſion and commiſſion; againſt the law of Nature, and againſt the Grace and Goſpel of thy Son! forgive and ſave me O my God! for thy abundant

abundant mercy, and for the Sacrifice and Merit of thy Son, and for the promise of forgiveness which thou hast made through him: for in these alone is all my trust. Condemn me not, who condemn my self. O thou that hast opened so precious a Fountain for sin and for uncleanness, wash me from my sin. Though thy Justice might send me presently to hell, let mercy triumph in my salvation. Thou hast no pleasure in the death of sinners, but rather that they repent and live! If my repentance be not such as thou requirest, O soften this hardned flinty heart, and give me repentance unto life. Turn me to thy self, O God of my salvation, and cause thy Face to shine upon me! Create, in me a cleane heart, and renew a right Spirit within me! Meet not this poor returning Prodigal in thy wrath but with the imbracement of thy tender mercies! cast me not away from thy presence, and sentence me not to depart from thee with the workers of iniquity. Thou who didst patiently endure me when I despised thee, refuse me not now I seek unto thee, and here in the dust implore thy mercy! Thou didst convert and pardon a wicked Manasseh, and a persecuting Saul! And there are

multitudes in Heaven who were once thine Enemies! glorifie also thy Superabounding Grace in the forgiveness of my abounding sins.

I ask not for liberty to sin again, but for deliverance from this sinning Nature. O give me the renewing Spirit of thy Son, which may Sanctifie all the Powers of my Soul! Let me have the new and Heavenly Birth and Nature, and the Spirit of Adoption to reform me to thine Image, that I may be Holy as thou art Holy. Illuminate me with the saving knowledge of thy self, and thy Son Jesus Christ. O fill me with thy Love, that my heart may be wholly set upon thee; and the remembrance of thee be my chief delight. Let the freest and sweetest of my thoughts run after thee! And the freest and sweetest of my Discourse be of thee, and of thy Glory and thy Kingdom, and of thy Word and Ways. O let my treasure be laid up in Heaven, and there let me daily and delightfully converse. Make it the great and daily business of my devoted Soul, to please thee, and to honour thee, to promote thy Kingdom, and to do thy Will: Put thy fear into my heart, that I may never depart from thee! This World hath had too much of my heart already. Let

it

it now be crucified to me, and I to it, by the Cross of Christ. Let me not love it, nor the things which are therein: But having Food and Raiment, cause me therewith to be content. Destroy in me all fleshly lusts; that I may not walk after the Flesh, but the Spirit. Keep me from the snares of wicked Company, and from the counsel and ways of the ungodly. Bless me with the helpful Communion of the Saints; and with all the means which thou hast appointed to further our Sanctification and Salvation. O that my ways were so directed that I might keep thy Statutes. Let me never return again to folly, nor forget the Covenant of my God! Help me to quench the first motions of sin, and to abhor all sinful desires and thoughts; and let thy Spirit strengthen me against all temptations, that I may conquer and endure to the end. Prepare me for Sufferings, and for Death and Judgment, that when I must leave this sinful World, I may yield up my departing Soul with joy, into the faithful hands of my dear Redeemer! that I be not numbred with the ungodly who die in their unpardoned sin, and pass into everlasting misery; But may be found in Christ, having the Righteousness which is of God by Faith; and may attain

to the Resurrection of the just: That so the remembrance of the sin and miseries from which thou hast delivered me, may further my perpetual Thanks and Praise to thee my Creator, my Redeemer, and my Sanctifier.

And O that thou wouldst call and convert the miserable Nations of Idolaters and Infidels; and the multitudes of ungodly hypocrites, who have the name of Christians, and not the Truth and Power of Life! O send forth Labourers into thy Harvest, and let not Satan hinder them. Prosper thy Gospel, and the Kingdom of thy Son, that sinners may more abundantly be converted to thee, and this Earth may be made liker unto Heaven: That when thou hast gathered us all into Unity in Christ, we may all with perfect love and joy ascribe to thee the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Praise, and Prayers for the Lords Day.

GLorious Jehovah, Thou art infinitely above the praise of Angels, much more of such sinful VVorms as we: Far be it from our hearts to think, that thou needest any

thing

thing that we can do, or that all our praise can add unto thy Blessedness! But thy love and mercy hath advanced us to this honour, and made our own felicity our duty: For all that are far from thee shall perish; but it is good for us to draw near to thee! And lest the vanities and business of this World should hinder us, thou hast appointed us this thy special day, that our composed minds might be taken up with thy Love and praise, and might attend the Lord without distraction; and might fore-taste our Everlasting Rest. O be thou now to thy Servants Souls, the *Spirit* of Life, the *Spirit* of Light, and Love, and power! That the heavenly Life may quicken us to this holy and heavenly work, that by Faith we may see thee in thy own Communicated Light; and that our Love may rise with fervour and delight, through the sweet communication of thy Love: And that all within us which doth resist, may be over-powered by thy strength, which is manifested in our weakness; that so the sacrifice of our persons and our praise, which we humbly offer at thy Command, may be such as are fit for thine acceptance, through Jesus Christ.

Thou and thou alone art GOD; the Immortal, and Invisible *Spirit*; Eternal

and Infinite in Being and Perfections! Before the forming of the World, from Everlasting to Everlasting thou art God. Thy Understanding is Infinite: Thou perfectly knowest thy self, and all things; but art comprehended by none! Thy will is good, yea Goodness it self, and perfect Love; Loving thy self, and all thy works! Thou art the Almighty, and nothing is too hard for thee. Thou art the Creator of all the World; Thou broughtest all things out of nothing! Thou spakest the word, and they were made! Thou gavest their being to the glorious Angels, and all the Intellectual Spirits! All the Heavens were made by thee! Thou saidst, Let there be Light, and there was light: Thou madest the Sun, and all the Stars: thou gavest them their wonderful Powers; and their Offices, that by their light, and heat, and motion, they might be for life and Action, and for times and Seasons here below: How glorious art thou, O Lord, in these thy wondrous works! the greatness, the glory, and the vertues whereof are so far beyond our dark apprehensions. The higher Spirits, who better know them, and possess the high and glorious Mansions, do better praise thee, the great Creator, whose word did form that Noble

Noble Frame, when the Morning Stars did ſing together, and all the Sons of God did ſhout for joy, thou madeſt the Earth, the Land and Sea, and all the Creatures that dwell therein: All Fowl and Fiſhes, Beaſts and Plants, in wonderful variety, beauty, and vertue haſt thou made them all: The Air and Clouds, the Thunder and Lightning, the Rain and Snow, the wind and Earthquakes; the marvellous motions of the Sea, are all thy great unſearchable works, the ſmalleſt Worm or Flower doth far ſurpaſs our knowledge! How then ſhould Mortals comprehend the greatneſs and harmonious order of the world? How thou haſt founded the Earth upon nothing? And what is in the depths thereof; How thou moveſt, and maintaineſt, and preſerveſt the order of the Univerſal Frame! And cauſeſt the ſweet and powerful influences of the Fiery & Cœleſtial parts upon the things below? How thou ſhutteſt up the Sea with ſandy doors; and makeſt the Clouds to be its Garments, and the darkneſs as its Swadling band: and ſaiſt, Hitherto, and no further ſhalt thou come! How great, O Lord, and manifold are thy works: In perfect Wiſdom, Goodneſs, and Power, thou haſt made them all.

But it is Man whom thou haſt made the nobleſt Inhabitant of this lower World: Thou Breathedſt into his Body the Breath of Life, and he became a living Soul! Thou madeſt him little lower than the Angels, That thou mighteſt Crown him with Glory and Honour: Thou gaveſt him Dominion over the works of thy hands; and haſt put all things below as under his feet. Thou madeſt him in thine Image, with an Underſtanding Mind, and an unforced Will, and Executive Power, to Know and Love, and Serve thee, his moſt Wiſe, and Good, and Great Creator. Thou placedſt him in this lower World, that he might paſs through it to the bleſſed preſence of thy Glory: Thou becameſt a Father to him, being his Owner, his Ruler, and his Chiefeſt Good; even his great Benefactor, and his Ultimate End: That he might live in abſolute Reſignation, Subjection and Love to thee. Thou gaveſt him in Nature and in thy Precept, a Law, wich was Holy, Juſt and Good, that by following thy Conduct, he might pleaſe thee, and attain to full Felicity Thou didſt furniſh him with all things neceſſary to his Obedience, and oblige him by the abundance of thy Bleſſings. But he quickly fell from his Innocency and Honour,

by

by turning from his God: He believed the false and envious Tempter, even when he accuseth thee of falshood, and of envy: As if all thy wondrous works and mercies, had not proved thee to be True and good. Thus did man fooliſhly requite the Lord, and forsook the rock of his Salvation: And by one man ſin entred into the World, and death by ſin. But mercy rejoyced againſt judgment, and thou didſt not let out all thy wrath. But with the ſentence of death thou didſt joyn the Promiſe of a Redeemer. O that men would praiſe the Lord for his goodneſs, and for his wonderful works for the Children of men!

As thou gaveſt the Mercies of the Promiſe to the Father; ſo in the fulneſs of time thou didſt ſend thy Son: He came and took our Nature to his God-head: Being Conceived by the Holy Ghoſt: made of a VVoman, under the Law: Born of a Virgin: He made himſelf of no Reputation; but took upon him the form of a Servant, and was made in the likeneſs of Men, O wonderful condeſcending Love! Angels proclaimed it, and Angels admire it, and ſearch into it, and in the Churches of Glaſs they ſtill behold the manifold wiſdom of God: how low then ſhould Redeemed ſinners fall, in the humble admi-

admirations of this Grace! How high ſhould they riſe in the thankful praiſe of their Redeemer.

He came on earth and converſt with men, to make known to men the inviſible God, and the unſeen things of the World above: He came as the light and Saviour of the World; to bring to light Immortality and Life. He was holy, harmleſs, and undefiled, ſeparated from ſinners, and fulfilling all righteouſneſs; that he might be a meet High-Prieſt, and effectual Saviour of ſinners. He taught us by his perfect Doctrine and Example, to be Humble, Obedient, and to contemn this world: to deny our ſelves, and bear the Croſs, that we may attain the Everlaſting Crown of Glory. He humbled himſelf to the falſe accuſations and reproach of ſinners, and to the ſhameful and bitter death of the Croſs, to make himſelf a Sacrifice and Propitiation for our ſins, and a Ranſom for our guilty Souls, that we might be healed by his ſtripes. O Matchleſs Love, which even for Enemies did thus lay down his Precious Life! He hath conquered and ſanctified Death and the Grave to all Believers. He therefore took part of fleſh and blood, that he might by Death deſtroy the Devil that had the power of Death; and deliver

deliver them, who through the fear of death, were all their life-time subject unto Bondage. He hath procured for mankind a Covenant of Grace, and sealed it as his Testament with his Blood. And now there is forgiveness with thee, that thou maiest be chearfully feared and obeyed in hope. It was thine own love to the World, O Father, which gave thine only begotten Son, that whosoever truly believeth in him, should not perish, but have everlasting life. Thou wast in Christ reconciling the world unto thy self, and not imputing their sins unto them. Thou hast committed the word of Reconciliation to thy Ministers, to beseech sinners even in thy Name, and in the stead of Christ, to be Reconcil'd to thee. Thou commandest them to offer thy Mercy unto all, and by importunity to compel them to come in, that thy house may be filled, and thy blessed Feast may be furnished with guests. Thou refusest none that come to thee by Christ: Thou denyest thy mercy to none, but the obstinate and final Rejecters of it: Thou givest eternal life to them who were the Sons of Death; and this life is in thy Son; For he is able to save to the uttermost, all that come to thee by him. To as many as receive him thou

giveſt power, to become the Sons of God. Thou giveſt them alſo the Spirit of thy Son; even the Spirit of Adoption, to renew them to thy Holy Image, that they may be like their Heavenly Father; to ſanctifie them to thy ſelf, and by ſhedding abroad thy love upon their hearts, to draw up their hearts in love to thee. Thou makeſt them a peculiar people to thy ſelf, and zealous of good works, for which thou doſt regenerate them. Thou giveſt them alſo Repentance unto life: and crucifyeſt the fleſh and all its luſt; Thou teacheſt them to live ſoberly, righteouſly, and godly, and ſaveſt them from this preſent evil world; and mortifieſt their ſinful love therefore; that thou maieſt have their love, and be their felicity. O with what love haſt thou loved poor rebellious ſinners that they ſhould be converted and made the Sons of God? yea, Heirs of Heaven and coheirs with Chriſt, that when we have ſuffered with him, we may be glorifyed with him?

Thou doſt build thy Church upon the Rock, the bleſſed Mediator; that the Power of Hell may not prevail againſt it. Thou haſt made him its Teacher, Prieſt and King: Of him we learn to know thee and thy Will. By him we have our peace, our acceptance and acceſs to thee. He is the Lord of the

dead

dead and the living. Thou haſt delivered all things into his hands, and made him Head over all things to the Church, When he aſcended up on high, he appointed his Miniſters, to gather, and order, and edifie this univerſal Church, which is his Body: He gave his Apoſtles the infallible Spirit, to lead them into all Truth; and the Spirit of power to be his Witneſſes by miracles to the World! They have taught us all things whatſoever he commanded them, and committed that Doctrine in the Sacred Scriptures, to thoſe Paſtors and Teachers, whom thou haſt appointed to preſerve and preach it, and to feed thy Flock to the end of the World. And though ſin, alas, hath wofully defiled; and Schiſm divided, theſe they Churches; yet art thou among them, and beareſt with their infirmities, and giveſt them thine Oracles; and calleſt them to holineſs, love and peace, and knoweſt thy Wheat among the Chaff.

O that men would praiſe the Lord for his goodneſs, and for his wondrous works for the Children of men! How glorious art thou O Lord in holineſs! to be reverenced in the aſſemblies of the Saints, and honoured of all that are about thee? Holineſs becometh thy houſe for ever: in thy Temple ſhall

every

every man speak of thy Glory. We bless thy Name, O our great Creator! We bless thy Name our gracious Redeemer! We bless thy Name, most Holy Spirit. O that our Souls could with greater thankfulness Magnifie the Lord, and our spirits rejoyce in God our Saviour! Who hath pitied us in our lost estate, for thy mercy endureth for ever. We thank thee for our Being! We thank thee that thou hast Redeemed us from sin and Hell! We thank thee that thou hast brought us by Baptism into thy Covenant and Church! We thank thee for these high and sacred Priviledges; that we are not forreigners or strangers among the Heathen and Infidel world, but Fellow-Citizens with the Saints, and of the Houshold of God: That we may stand in the presence of thy Holiness, and praise thee in the Assemblies of Believers, and are not banished from these Sacred Societies and Works! A Day in thy Court is better than a thousand! we had rather be Door-keepers in the house of God, than to dwell in the Palaces of wickedness. Blessed are they that know the joyful sound, and fruitfully live under the Dews of Heaven; They shall walk, O Lord, in the light of thy Countenance; In thy Name shall they rejoyce all the days and

in

in thy Righteousness shall they be exalted; For thou art their Glory and their Strength: and in thy favour shall they be safe, and glad, and great.

But especially those whom thou hast brought into the Visible Church of the Regenerate, can never sufficiently magnifie thy Grace. When we lived as without thee in the World, and never sincerely loved or desired thee; but followed our fleshly Lusts, and the deceitful Vanities of the World; when God was not in all our thoughts, and we had no pleasure in thy holy ways; when we despised grace, and resisted thy Spirit, and went on adding sin to sin: Then didst thou pity us in our blood: Thou sentest us thy word: Thou madest it Powerful on our hardned hearts; Thou broughtest us to consider of our state and ways; and gavest us some relenting and contrition. It is comfortable to us to review the strivings and Victories of thy Grace, the meltings of thy Mercy, and the comfort of thy Love! When we feared lest our sins would have been our Damnation, and that thou wouldst never receive such wretched Rebels; how freely didst thou pardon all? How graciously didst thou embrace us? delighting to shew Mercy, and over-

overcoming our hearts with the greatneſs of thy love? O how many ſins didſt thou forgive! What work had thy Spirit to do upon theſe ignorant proud and ſelfiſh minds? upon theſe carnal, worldly and diſobedient hearts? How many mercies, preſervations, comforts, haſt thou ſince that time vouchſafed us? How many deſires haſt thou firſt given us, and then accepted from us? How many afflictions haſt thou ſhortened or ſanctified? How many joyful or profitable hours have we had with thee alone in ſecret? and with thee and thy people in the Communion of Saints? Many, O Lord, are thy wondrous works, and thy thoughts of mercy to thy Servants: If we would reckon them in order, and declare them, they are more than can be numbred. And after all theſe, as Prieſts to God, we are here to offer thee the *Sacrifice* of praiſe; rejoycing in thee our Portion and *Salvation*.

And when this ſhort and troubleſom life is ended we have thy promiſe that we ſhall reſt with thee for ever. If in this life only we had hope, we ſhould be of all men moſt miſerable. But thou wilt conduct us through this Wilderneſs, and guide us by thy Counſel, and bring us in ſeaſon to thy glory. For thou haſt not given us theſe faculties

faculties to seek thee, and know thee, and love thee, and delight in thee in vain. Thou wilt surely perfect Nature and Grace, and cause them to attain their end. The great undertaking, work, and sufferings of our Redeemer shall not be in vain. Thy sealed promise shall not be broken. Thy Spirit hath not in vain redeemed us, and sealed us to that blessed day: Nor shall thy pledge and earnest, and witness within us, prove Deceits; these desires and groans shall not be lost: And these weak beginnings of Light and Love, do foreshew our full fruition and perfection. This Seed of Grace portendeth glory: And therefore tasts of Love, do tell us that we shall be happy in thy Love for ever. Our hope in thy goodness, thy Son, and thy Covenant, will never leave us frustrate and ashamed.

We therefore bless thy Name O Lord, as those that are redeemed from Death, and Hell! as those who are advanced to the dignity of thy Son! as those whom thou savest from all their Enemies; but especially from our selves, and from our Sin: We bless thy Name, as those who are entring into glory! and hope to be with Christ for ever! where sin and sorrow, enemies and fears, shall be shut out, and shall molest our souls no more for ever!

We

We fore-see by faith that happy day! We see by Faith the New Jerusalem! the innumerable Angels! the perfected Spirits of the just! their glorious Light! their flaming Love! their perfect Harmony! we hear by faith their joyful Songs of thanks and praise! lately they were as low and sad as we: in sin and sorrows, in manifold weakness, sufferings and fears! But by faith and patience they have overcome! And in faith and patience we desire to follow our Lord and them! The time is near: This flesh will quickly turn to dust, and our delivered Souls shall come to thee! Our life is short! Then our sins and sorrows will be short! Then shall we see with open face! and in thy light we shall have light! We shall no more groan, and cry out in darkness, O that we could know the Lord! Then shall we love thee with pure, unmixed perfect love! And need no more to groan and cry, O that our Souls were inflamed with thy love! Then shall we praise thee with thankful alacrity and joy, which will exceed our present apprehensions and desires!

O blessed streams of light and love which will flow from thy opened glorious Face, upon our Souls for ever! How far will that everlasting Sabbath, and those perfect praises, excel these poor and dull endeavours

deavours! As that triumphant City of God excelleth this imperfect, childish, discomposed Church.

Quicken, Lord, our longing for that blessed state and day! O come Lord Jesus! Come quickly! and fulfil thy VVord; that we may be with thee, where thou art, and may behold thy Glory! Stay not till Faith shall fail on Earth. Stay not till the Powers of Darkness conquer all the Remnant of thine inheritance, and make this world yet liker unto Hell; nor till the godly cease, and the faithful fail from among the Children of Men! O when shall the world acknowledg their great Creator and Redeemer, and abhor their Idols, and cease from their unbelief! when shall the rest of the Heathens and Infidels be thy *Sons* Inheritance, and the Kingdoms of the World become his Kingdom! O when shall Heaven be made the pattern of this Earth! and men delight to do thy Will! when shall the proud, the worldly, and the sensual, renounce their deceits, and walk humbly, and holily with their God? And the Fool, whose heart denyeth the Lord, and calleth not upon thee, but eateth up thy People as Bread, return unto thee, and fear thy Name, and fight no more against his Maker! Hasten, O

Lord

Lord the salvation of thy people, and keep them in uprightness and patience to the end. Have mercy upon all the ignorant and unreformed Churches in the World! Deliver them from the Eastern and Western tyranny which keepeth out the means of Knowledge and Reformation! and restore them to the primitive purity, simplicity and unity, that their Light may shine forth to the winning of the Heathen and Infidel World, whom now their pollutions drive from Christ! Preserve and repair the Churches which are reformed; and revive among them knowledge, holiness and peace. Bless these Kingdoms with the light and power of the Gospel, and with peace. O bless the King, and all in Authority, with the wisdom, holiness, and prosperity, which are needful to their own, and to the common good: and keep the Subjects in their duty to thee and their Superiors: that we may live a quiet and peaceable Life, in all godliness and honesty. Let all the Congregations be blessed with burning and shining Sights: And let the buyers and sellers be cast out of the Temple. And let not the malice of Satan, or the Sacrilege of Men, be able to hinder the Gospel of thy Kingdom, nor alienate thy devoted faithful Labourers from thy harvest-work.

Give

Give us the neceſſaries of this preſent life, and a contented mind with what thou giveſt us! And kill in us our worldly love, and fleſhly luſts.

Teach us to live daily by Faith in our Redeemer. And by him let us have continual acceſs to thee; and the daily pardon of our daily ſins; and a heart to love and pardon others.

O ſave us from all the ſuggeſtions of Satan, and from the ſnares of this World, and the allurements of ſinners; and from all the corrupt inclinations of the fleſh. And give us not up to ſin, nor to our own concupiſcence: nor to the malice of Satan, or of ungodly men: nor to any deſtructive puniſhment which our ſin deſerved.

O teach us to know the work of life, and the preciouſneſs of our ſhort and haſty time! and to uſe it as will moſt comfort us at our laſt review. Teach us ſo to number our days as that we may apply our hearts to wiſdom! And not like fools, to waſte in vain thoſe precious hours, on which Eternity depeneth, and which all the World cannot call back. Let us do thy work with all our might eſpecially in our particular Callings and Relations: Let us make our Calling and Election ſure, and ſpend our days in the delightful exercise

ercise of faith, hope and love: keep us ſti
watchful, and in a continual readineſs fo
death and judgment, and longing for th
coming of our Lord: Let our hearts an
converſations be in Heaven, from whenc
we look for our glorious Redeemer, in whoſ
Words we Summ up all our Prayers——
Our Father which art in Heaven, Hallowe
be thy Name. Thy Kingdom come; th
Will be done, on Earth as it is in Heave
Give us this day our dayly Bread. And fo
give us our Treſpaſſes, as we forgive ther
that Treſpaſs againſt us. And lead us n
into Temptation: But deliver us from Evi
For thine is the Kingdom, the Power, an
Glory, for ever, Amen.

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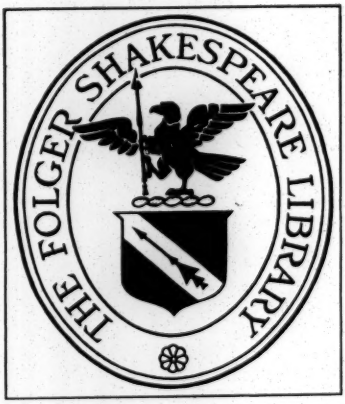
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